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Presbyterian Church in the U.S.A. Synod
New Jersey.

Minutes of the ... annual session of the S

MINUTES

OF THE

SIXTY-SIXTH ANNUAL SESSION

OF THE

SYNOD OF NEW JERSEY

HELD AT

ASBURY PARK, N. J., OCTOBER, 1889.

WITH AN APPENDIX.

*Published by Order of the Synod, under the Direction of
the Stated Clerk.*

TRENTON, N. J.:
MACCRELLISH & QUIGLEY, BOOK AND JOB PRINTERS.

1889.

OFFICERS OF THE SYNOD.

MODERATOR,

REV. HENRY M. STORRS, D.D., - - - ORANGE, N. J.

VICE-MODERATOR,

REV. DAVID R. FRAZER, D.D., - - - NEWARK, N. J.

STATED CLERK,

REV. WALTER A. BROOKS, - - - TRENTON, N. J.

ENROLLMENT CLERK,

REV. BENJAMIN S. EVERITT, - - - JAMESBURG, N. J.

TEMPORARY CLERK,

REV. WILLIAM F. WHITAKER, . - - ORANGE, N. J.

TREASURER,

REV. WALTER A. BROOKS, ' - - - TRENTON, N. J.

TREASURER OF SYNODICAL HOME MISSIONS,

ELMER EWING GREEN, Esq., - - - TRENTON, N. J.

MINUTES

OF THE

SIXTY-SIXTH ANNUAL SESSION

OF THE

SYNOD OF NEW JERSEY.

The Synod of New Jersey met, pursuant to adjournment, Monday, October 21, 1889, 3 P.M. in Educational Hall, Asbury Park, on Monday, October 21st, 1889, at 3 o'clock P.M.

After devotional services, the Synod listened to a sermon Sermon. by Rev. Kneeland P. Ketcham, D.D., the Moderator of the Synod, from Acts vi: 2-5.

After the sermon, the Synod was constituted with prayer. Constituted.

The roll was called, and the following members were Roll of Synod. found to be present:

Presbytery of Corisco.

[None.]

Presbytery of Elizabeth.

MINISTERS.

JOSEPH G. WILLIAMSON,	JOSEPH McNULTY, D.D.,
EVERARD KEMPSHALL, D.D. (2),	J. GARLAND HAMNER, D.D.,
L. ALSTYNE BLAUVELT,	JOHN A. LIGGETT, D.D. (2),
KNEELAND P. KETCHAM, D.D.,	WILLIAM E. HONEYMAN (2),
JAMES G. MASON, D.D.,	JOHN W. TEAL, D.D.,
SAMUEL PARRY,	ISAAC H. CONDIT,
WILLIAM R. RICHARDS,	EBEN B. COBB,
JAMES H. OWENS,	C. F. A. KLEIN, PH.D. (2),
JOHN T. KERR (2),	NEWTON W. CADWELL,
GEORGE BUCKLE,	WILLIAM HOPPAUGH.

Total, 20.

RULING ELDERS.

NAMES.	CHURCHES.
HENRY RACE, M.D.,	Bethlehem.
J. A. BENNETT,	Connecticut Farms.
GEO. H. KRAUSE,	Cranford.
E. M. CAVE (2),	Dunellen.
C. H. GENUNG (2),	Elizabeth, First.
S. S. THOMPSON (2),	Elizabeth, Second.
S. I. WRIGHT (2),	Elizabeth, Madison Ave.
WM. H. CORBIN (2),	Elizabeth, Westminster.
A. C. SUTPHIN,	Lamington.
B. M. KELLY,	Metuchen.
EDWARD ST. JOHN,	Plainfield, First.
ISRAEL C. PIERSON,	Plainfield, Crescent Ave.
C. R. OLIVER,	Rahway, First.
JONATHAN WOODRUFF,	Rahway, Second.
E. QUACKENBUSH,	Roselle.
THOMAS H. MORRIS,	Woodbridge.
Total, 16.	

Presbytery of Jersey City.

MINISTERS.

CHARLES K. IMBRIE, D.D.,	EDWIN A. BULKLEY, D.D.,
WILLIAM L. MOORE (2),	JOHN B. KUGLER,
CHARLES D. SHAW, D.D.,	GEORGE SLUTER,
PHILO F. LEAVENS, D.D.,	JOSHUA B. GALLAWAY.
Total, 8.	

RULING ELDERS.

NAMES.	CHURCHES.
H. C. GREEN,	Arlington.
E. W. KETCHAM,	Hoboken, First.
CHARLES A. DEWITT,	Jersey City, Bergen, First.
JOHN B. PUDNEY,	Passaic.
GEORGE HOLLISTER,	Rutherford Park.
Total, 5.	

Presbytery of Monmouth.

MINISTERS.

THADDEUS WILSON,	ALFRED H. DASHIELL,
JOSEPH G. SYMMES, D.D. (2),	JOHN H. PRATT, D.D.,

FRANK CHANDLER, D.D.,	F. RECK HARBAUGH (2),
BENJAMIN S. EVERITT,	JOSEPH S. VAN DYKE, D.D.,
BENTLEY S. FOSTER,	CHARLES S. NEWHALL,
GEORGE SWAIN, D.D.,	SAMUEL CONN, D.D.,
CHARLES H. MCCLELLAN,	HENRY R. HALL,
SAMUEL W. KNIPE (2),	THOMAS TYACK,
OLIVER A. KERR,	WM. L. CUNNINGHAM,
WILLIAM C. ALEXANDER (2),	WILLIAM S. STEEN,
CHALMERS MARTIN,	ROBERT C. HALLOCK, PH.D.,
HENRY G. SMITH,	A. LEWIS HYDE (2).
WILLIAM C. STINSON (2),	
Total, 25.	

RULING ELDERS.

NAMES.	CHURCHES.
SAMUEL FOWLER,	Allentown.
WILLIAM F. LE ROY,	Asbury Park, First.
J. STEWART LOVE,	Beverly.
JAMES LATTA (2),	Burlington.
ALEX. MARCY, M.D.,	Calvary.
JOHN G. STULTS,	Cranbury, First.
JOHN H. STULTS,	Cranbury, Second.
W. M. HEPBURN (2),	Freehold.
LEVI C. OPDYKE,	Hightstown.
SAMUEL MARYOTT,	Jamesburg.
ELI BEARD,	Lakewood.
W. W. SILKWORTH,	Long Branch.
W. L. TERHUNE (2),	Matawan.
JAMES W. WIGHT,	Ocean Beach.
WILLIAM BRUCE (2),	Oceanic.
H. A. BENNETT, M.D.,	Point Pleasant.
JAMES STEEN,	Shrewsbury.
SPENCER GULICK (2),	Tennent.
CHARLES H. CHAMBERS,	Toms River.
FRANCIS FRENCH,	Tuckerton.
JAMES H. BRUERE,	Asbury Park, Westminster.
Total, 21.	

Presbytery of Morris and Orange.

MINISTERS.

ROBERT AIKMAN, D.D.,	OLIVER CRANE, D.D., LL.D.,
JOHN RUTHERFORD,	HENRY M. STORRS, D.D.,
THEODORE F. WHITE, D.D.,	O. H. PERRY DEVO,
HENRY A. HARLOW,	WASHINGTON A. HOOPER,

JAMES B. BEAUMONT,	ALBERT ERDMAN, D.D.,
THOMAS CARTER,	JOHN H. SCOFIELD,
JOHN R. FISHER,	W. W. HALLOWAY, JR.,
JAMES A. FERGUSON,	JOHN MACNAUGHTAN (2),
HERMAN C. GRUHNERT,	WILLIAM F. WHITAKER,
DAVID O. IRVING,	ARTHUR C. DILL.
JAMES CARTER,	

Total, 21.

RULING ELDERS.

NAMES.	CHURCHES.
H. C. JENKINS,	Boonton.
E. C. HARRIS,	Chatham.
J. H. NEIGHBOR,	Dover.
R. L. S. PATON,	East Orange.
AARON CARTER (2),	Hillside.
WILLIAM P. TUTTLE,	Madison.
AARON DRAKE,	Mendham, First.
JOHN P. DE MOTT,	Mendham, Second.
ISAAC N. WHITHEAD (2),	Morristown, First.
E. A. GRAVES,	Morristown, South St.
E. H. WILLIAMS,	Orange, First.
CHARLES H. JONES, (2),	Orange, Central.
J. B. MAXWELL,	South Orange.
HENRY E. SIMMONS,	Summit.

Total, 14.

Presbytery of Newark.

MINISTERS.

A. COGSWELL FRISSELL (2),	WM. T. FINDLEY, D.D.,
WM. F. JUNKIN, D.D. (3),	CHARLES T. HALEY,
ISAIAH B. HOPWOOD,	DAVID R. FRAZER, D.D.,
CHARLES T. BERRY,	LEWIS LAMPMAN (2),
J. LESTER WELLS,	WILLIAM A. LYNCH (2),
ISAAC H. POLHEMUS,	DAVIS W. LUSK (2),
FORD H. OTTMAN,	J. GARLAND HAMNER, JR.

Total, 14.

RULING ELDERS.

NAMES.	CHURCHES.
THOMAS MCGOWAN (2),	Bloomfield.
CYRUS B. CRANE (2),	Caldwell.
D. F. NICHOLS,	Newark, Calvary.

GEO. T. BALDWIN,	Newark, First.
CALEB S. WARD,	Newark, Second.
ROBERT S. GRUMMON,	Newark, Third.
A. V. DECKER (2),	Newark, Sixth.
WM. RANKIN,	Newark, High Street.
A. H. HAZELTINE,	Newark, Memorial.
EDWARD E. SILL,	Newark, Park.
CYRUS PECK,	Newark, Roseville.
DAVID C. DODD, JR.,	Newark, South Park.
CHARLES H. ROFF,	Newark, Wickliffe.
EDWIN FERRIS,	Montclair, Trinity.
Total, 14.	

Presbytery of New Brunswick.

MINISTERS.

JOHN T. DUFFIELD, D.D. (2),	ABRAHAM GOSMAN, D.D.,
GEORGE S. MOTT, D.D.,	AMZI L. ARMSTRONG.
WILLIAM M. WELLS,	WM. J. MCKNIGHT, D.D.,
SAMUEL M. STUDDIFORD, D.D.,	HENRY C. CAMERON, D.D.,
CHARLES P. GLOVER,	DANIEL R. FOSTER,
THOMAS S. LONG,	WILLIAM SWAN,
LEWIS W. MUDGE, D.D.,	JAMES W. VAN DYKE,
WILLIAM H. FILSON,	JOHN DIXON, D. D.,
WALTER A. BROOKS,	CHARLES W. PITCHER,
WILLIAM D. ROBESON (2),	JOHN H. SALISBURY,
THOMAS C. POTTER,	EDWARD K. DONALDSON,
HUGH B. MACCAULEY (2),	HORACE D. SASSAMAN,
WILLIAM H. WOOLVERTON,	GEORGE H. INGRAM (2),
DAVID WILLS, JR.,	D. STUART MOORE,
JOSE M. LOPEZ-GUILLEN,	T. E. MONTGOMERY (2).
Total, 30.	

RULING ELDERS.

NAMES.	CHURCHES.
ELIAS C. SEVERS,	Alexandria, First.
JAMES P. CHAMBERLAIN,	Amwell, First.
EDWARD B. HOLCOMBE,	Amwell, Second.
WILLIAM BELLIS, JR.,	Amwell, United First.
B. M. FIELD (2),	Bound Brook.
DANIEL E. SCHENCK,	Dayton.
JOHN S. BERGEN,	Dutch Neck.
WALLACE LANNING,	Ewing.
PETER I. NEVIUS,	Flemington.
JOHN E. GORDON,	Hamilton Square.

AUGUSTUS C. BARBER,	Lambertville.
N. H. FURMAN,	Lawrence.
FRANK L. JANEWAY,	New Brunswick, First.
SAMUEL B. KETCHAM,	Pennington.
JOHN B. VAN DOREN,	Princeton, First.
ROBERT P. STOLL,	Trenton, First.
JOSEPH B. WRIGHT (2),	Trenton, Prospect Street.
	Total, 17.

Presbytery of Newton.

MINISTERS.

WILLIAM THOMSON,	CHARLES D. NOTT, D.D.,
ROBERT J. BURTT,	BAKER SMITH,
JOHN LOWREY,	E. CLARKE CLINE,
ALEXANDER H. YOUNG,	HENRY S. BUTLER, D.D.,
S. NYE HUTCHINSON,	JOHN C. CLYDE, D.D.,
JAS. DEHART BRUEN,	I. DAVISON DECKER (2),
ROBERT A. BRYANT (2),	ALBERT L. KELLY,
A. MCSHANNON HIGGINS,	E. MORRIS FERGUSSON,
IRVING MAXWELL,	ELIPHALET W. BROWN,
THOMAS THOMPSON.	Total, 19.

RULING ELDERS.

NAMES.	CHURCHES.
JOHN M. BRITAIN (2),	Asbury.
J. G. SHIPMAN,	Belvidere, First.
J. H. SHOEMAKER, PH.D. (2),	Blairstown.
J. W. CARTER,	Greenwich.
W. G. SUTPHIN,	Hackettstown.
J. GARRISON,	Mustconetcong Valley.
L. MARSHALL TEEL,	Phillipsburg.
T. T. STEWART,	Stewartsville.
DANIEL SPANGENBERG,	Washington.
	Total, 9.

Presbytery of West Jersey.

MINISTERS.

ALLEN H. BROWN,	GEORGE C. BUSH,
HENRY REEVES, PH.D.,	ALFRED J. SNYDER,
FREDERICK R. BRACE,	BENJAMIN P. JOHNSON,
WILLIAM H. BELDEN,	WILLIAM BOYD,
WILLIAM V. LOUDERBOUGH,	SYLVESTER W. BEACH,

HERBERT R. RUNDALL (2),	R. HOWARD BENT,
JAMES B. MACCOOL (2),	RODERICK P. COBB.
Total, 14.	

RULING ELDERS.

NAMES.	CHURCHES.
RICHARD B. STEVENSON,	Blackwood.
THEOPHILUS TRENCHARD,	Bridgeton, First.
B. B. HARDING,	Bridgeton, Second.
WILLIAM FEWSMITH (2),	Camden, First.
JOHN CALLAHAN,	Camden, Second.
WILLIAM MITCHELL (2),	Camden, Third.
WILLIAM A. DIAMENT,	Cedarville, First.
JOHN H. OTT,	Deerfield.
Total, 8.	

CORRESPONDING MEMBERS.

REV. DANIEL W. POOR, D.D.,	Synod of Pennsylvania.
REV. NATHANIEL L. UPHAM,	Synod of Pennsylvania.
REV. JAMES A. WORDEN, D.D.,	Synod of Pennsylvania.
REV. ROBERT S. VAN CLEVE,	Synod of Pennsylvania.
REV. AMASA S. FREEMAN, D.D.,	Synod of New York.
REV. JAMES M. DENTON,	Synod of New York.
REV. WILLIAM A. NILES, D.D.,	Synod of New York.
REV. JOHN TURNER,	Synod of New York.
REV. JOHN HALL, D.D.,	Synod of New York.
REV. FRED. BROWN, D.D.,	Classis of Hudson.
REV. A. SHOTWELL,	Synod of Missouri.
REV. A. E. BALLARD, N. J.	Conference of M. E. Church.
REV. GEO. C. MADDOCK, N. J.	Conference of M. E. Church.
REV. GEORGE W. CHAMBERLAIN, D.D.,	Synod of Brazil.
REV. ISAAC P. BROKAW,	Classis of Monmouth.
Total, 15.	

SUMMARY.

MINISTERS,	151
RULING ELDERS,	104
CORRESPONDING MEMBERS,	15
TOTAL,	<u>270</u>

Officers elected.

Rev. Henry M. Storrs, D.D., of the Presbytery of Morris and Orange, was elected Moderator.

Rev. William F. Whitaker, of the Presbytery of Morris and Orange, was elected Temporary Clerk.

Arrangements.

The Committee of Arrangements presented a report, recommending—

First. That the sessions of Synod commence each morning at 9 o'clock ; that a recess be taken at 12 M. ; that the Synod convene at 2 o'clock P.M., and take a recess at 5 o'clock ; and that the evening sessions begin at 7.30 o'clock.

Second. That the Sacrament of the Lord's Supper be administered on Monday evening ; that Rev. Kneeland P. Ketcham, D.D., the retiring Moderator, preside ; that Rev. William J. McKnight, D.D., administer the bread and make an address ; and, in like manner, Rev. William Swan administer the cup ; and that the following Elders assist in the distribution of the elements, viz.: William F. Le Roy, Eli Beard, Aaron Drake, Richard Stevenson, Jno. Woodruff, Augustus C. Barber, Robert P. Stoll, Caleb S. Ward, J. G. Shipman, John B. Pudney, Henry E. Simmons, Frank L. Janeway.

Third. That it be the order of the day on Tuesday at 10.30 o'clock A. M., to hear the report of the Committee on Synodical Home Missions, and that the devotional service of the morning be given to this subject.

Fourth. That a popular service be held on Tuesday evening, at which Rev. John Gillespie, D.D., be invited to speak upon the subject of Foreign Missions ; Rev. Hervey D. Ganse, D.D., upon the subject of Aid for Colleges and Academies ; and Rev. James A. Worden, D.D., upon Publication and Sabbath School Work.

Fifth. That the last half hour of each morning session be spent in devotional exercises.

It was suggested that when the subject of Simultaneous Meetings is under consideration, Rev. George W. Chamberlain, D.D., of the Synod of Brazil, be invited to address the Synod for twenty minutes.

The report of the Committee was accepted, and its recommendations and suggestion were adopted.

It was made the first order of the day on Tuesday afternoon to hear Rev. John Hall, D.D., of New York, upon Home Missions.

Recess.

The Synod took a recess until 7:30 P. M.

MONDAY, 7:30 P. M. Monday, 7:30.

The Synod re-assembled, and engaged in devotional services.

The report of the Committee on Necrology was presented. Necrology.

The Sacrament of the Lord's Supper was administered Lord's Supper.
as previously ordered.

The Moderator announced Rev. David R. Frazer, D.D., Vice-Moderator and Standing Committees.
as Vice-Moderator, and the following Standing Committees:

I—ON BILLS AND OVERTURES.

REV. KNEELAND P. KETCHAM, D.D.,
REV. ROBERT AIKMAN, D.D.,
REV. WILLIAM J. MCKNIGHT, D.D.,
REV. WILLIAM BOYD,
ELDER CHARLES A. DEWITT,
ELDER A. MARCY, M.D.,
ELDER CALEB S. WARD.

II—JUDICIAL COMMITTEE.

REV. THEODORE F. WHITE, D.D.,
REV. EDWIN A. BULKLEY, D.D.,
REV. WILLIAM THOMSON,
REV. AMZI L. ARMSTRONG,
ELDER GEORGE T. BALDWIN,
ELDER J. G. SHIPMAN,
ELDER ISRAEL C. PIERSON.

III—ON MINUTES OF GENERAL ASSEMBLY.

REV. WILLIAM T. FINDLEY, D.D.,
REV. WILLIAM H. FILSON,
ELDER WILLIAM RANKIN.

IV—ON THE NARRATIVE OF THE STATE OF RELIGION FOR 1890.

REV. WILLIAM R. RICHARDS,
REV. THOMAS CARTER,
ELDER JOSEPH B. WRIGHT.

V—FINANCE COMMITTEE.

ELDER FRANK L. JANEWAY,
ELDER EDWARD E. SILL.

VI—ON PRESBYTERIAL RECORDS.

Corisco—Rev. Charles K. Imbrie, D.D., Rev. Isaiah B. Hopwood, Elder Henry C. Jenkins.

Elizabeth—Rev. Samuel Conn, D.D., Rev. J. De Hart Bruen, Elder Edward H. Williams.

Jersey City—Rev. Sylvester W. Beach, Rev. William S. Steen, Elder A. C. Sutphin.

Monmouth—Rev. Abraham Gosman, D.D., Rev. Charles D. Shaw, D.D., Elder Henry E. Simmons.

Morris and Orange—Rev. George Swain, D.D., Rev. I. Alstyne Blauvelt, Elder John B. Van Doren.

Newark—Rev. John R. Fisher, Rev. William V. Louderbough, Elder Peter I. Nevius.

New Brunswick—Rev. William W. Halloway, Jr., Rev. J. Lester Wells, Elder Theophilus Trenchard.

Newton—Rev. Samuel M. Studdiford, D.D., Rev. James H. Owens, Elder A. H. Hazeltine.

West Jersey—Rev. Everard Kempshall, D.D., Rev. Henry S. Butler, D.D., Elder Robert P. Stoll.

Adjournment.

The Synod adjourned to meet on Tuesday morning at 9 o'clock.

The session closed with prayer and the benediction.

TUESDAY, OCTOBER 22d.

Tuesday, October 22.

The Synod met, pursuant to adjournment, at 9 o'clock A. M., and, after praise and prayer, proceeded to the business of the day.

Minutes.

The minutes of Monday's sessions were read and approved.

Invitation, Westminster Church.

A letter was received from the Westminster Church, of Asbury Park, offering its edifice for the use of the Synod. The thanks of the Synod were given to the session of the Westminster Church for its kind offer of hospitality.

Papers referred.

Sundry papers in the hands of the Stated Clerk were referred to the Committee on Bills and Overtures.

Report of Stated Clerk.

The report of the Stated Clerk was presented, accepted, and its recommendations adopted, as follows :

1. That the thanks and acknowledgments of the Synod be extended to Mrs. Jesse B. Davis, Rev. George S. Mott, D.D., Rev. John Hall, D.D., Rev. Abraham Gosman, D.D., and Mrs. P. Augustus Studdiford, for copies of the Minutes, both of the Synod and of the General Assembly, kindly furnished by them for the completion of the Synod's files.

2. That the thanks and acknowledgments of the Synod be extended to the Directors of the Broad Street National Bank, of Trenton, the Trenton Banking Company, and to the Trustees of Princeton Theological Seminary, for the gratuitous and convenient storage of the Synod's records.

3. That the Stated Clerk be authorized to purchase the Minutes of the General Assembly from 1789 to 1836, now published by the Board of Publication, for the completion of the Synod's files.

The acts and expenditures of the Stated Clerk in connection with the reception of the books and papers from the family of the late Stated Clerk, and the deposit of the same in the fire-proof vault offered by Princeton Theological Seminary, were approved.

The report of the Treasurer was presented, and referred to the Committee on Finance. Report of Treasurer.

The report of the Permanent Committee on Freedmen was presented by Rev. Albert Erdman, D.D. It was accepted, and ordered to be printed.* Freedmen.

The report of the Special Committee on Gathering and Preserving Historical Materials, was presented by Rev. Henry C. Cameron, D.D. It was accepted. Historical materials.

The report of the Special Committee upon the Provision of a Fire-proof Vault was presented by Rev. Henry C. Cameron, D.D., stating that the room and protection desired had been offered by the Trustees of Princeton Theological Seminary. The report was accepted, and the thanks of the Synod were tendered to the Trustees of the Seminary. Fireproof vault.

The Stated Clerk was authorized to provide needful shelves, etc., in the vault, at the expense of the Synod.

The Committee on Bills and Overtures reported as in its hands, (1) the report of the Woman's Synodical Committee of Home Missions, and (2) a complaint from the Pastor, Elders, Deacons and Trustees of the First Presbyterian Church of Asbury Park, against the Presbytery of Mon- Bills and Overtures.

* All important papers accepted or adopted by the Synod will be found in the Appendix.

- Papers referred. mouth, and papers connected therewith. The first was referred to the Synod's Permanent Committee on Home Missions. The second was referred to the Judicial Committee.
- Narrative. The report of the Committee on the Narrative was presented by Rev. William Swan. It was accepted.
Prayer was offered by Rev. Thomas Carter.
- Arrangements. It was made the second order for Tuesday afternoon to hear Rev. Daniel W. Poor, D.D., Secretary of the Board of Education, in connection with the presentation of the report of the Permanent Committee on Education.
- Sabbath Observance. The report of the Permanent Committee on Sabbath Observance was presented by Rev. George S. Mott, D.D., and was accepted and ordered to be printed. The consideration of the recommendations of the Committee was postponed.
- Synodical Home Missions. The report of the Committee on Synodical Home Missions was presented by Rev. John Dixon, D.D., who, in the absence of the Treasurer, presented in addition the report of the Treasurer of Synodical Home Missions. The latter was accepted and referred to the Committee on Finance. The former was accepted, and its recommendations were considered *seriatim*, but final action was postponed.
- Treasurer's report. The latter was accepted and referred to the Committee on Finance. The former was accepted, and its recommendations were considered *seriatim*, but final action was postponed.
- Committee's report. The former was accepted, and its recommendations were considered *seriatim*, but final action was postponed.
- Devotional exercises. A half hour was spent in devotional exercises, under the leadership of the Vice-Moderator, with special reference to the work of Synodical Home Missions.
- Arrangements. It was made the third order for Tuesday afternoon to hear the report of the Committee on Simultaneous Meetings.
- Recess. The Synod took a recess until 2 P. M.

Tuesday, 2 P.M.

TUESDAY, 2 P. M.

The Synod re-assembled, and proceeded to business.

Committee on place of next meeting.

The Moderator announced as the Committee upon the Place of Next Meeting : Rev. Samuel M. Studdiford, D.D., Rev. Oliver Crane, D.D., Rev. Kneeland P. Ketcham, D.D., and Elder Edward St. John.

Records of Newton. Bills and Overtures.

The records of the Presbytery of Newton were approved. The Committee on Bills and Overtures reported :

1. In reference to a memorial from the Presbytery of Jersey City, asking that the report of the Treasurer of the Synod be printed in the Appendix, the Committee recommend that no action be taken, the Treasurer having stated it to be his purpose to pursue this course.

Treasurer's report to be printed.

2. In reference to an overture from the Presbytery of West Jersey, asking that provision be made for the wider distribution of the Report of the Committee on Synodical Home Missions, the Committee recommend that the overture be referred to the Committee on Synodical Home Missions.

Distribution of report Synodical Home Missions.

The recommendations were adopted.

The report of the Permanent Committee on Home Missions and Sustentation was presented by Rev. Alexander H. Young. It was accepted and ordered to be printed; and Synod listened to an address upon Home Missions by Rev. John Hall, D.D., of the Board of Home Missions. The recommendations were adopted, and are as follows:

Home Missions and Sustentation.

Address, Dr. Hall.

1. That the increasing and imperative demands made upon the Board for aid entitle it more and more to our sympathies, prayers and enlarged gifts.

2. That we recognize the great efficiency of the work of our Christian women, and, invoking their further aid, bid them God-speed in their self-sacrificing endeavors.

3. That we note with great pleasure the contributions made to this cause by the Sabbath-schools and the Young People's Societies of our churches; and we sincerely trust that in increasing numbers they may give us their very efficient aid during the current year.

The report of the Permanent Committee on Education was presented by Rev. Frederick R. Brace, and was accepted and ordered to be printed.

Education.

The report of the Special Committee on the Instability of the Pastorate was presented by Rev. Charles D. Nott, D.D., and was accepted.

Instability of Pastorate.

Rev. Daniel W. Poor, D.D., Secretary of the Board of Education, addressed the Synod upon the themes presented in these two reports.

Address, Dr. Poor.

The recommendations of the Permanent Committee on Education were adopted, and are as follows:

First. That the attention of ministers and elders be called to the serious consideration of the inadequate supply of ministers of the gospel.

Second. That all pastors and supplies be affectionately urged to present the claims of the Board of Education to their congregations.

Third. That the young men of the Church be called upon to give heed to the cry of the perishing, and to the call of the Master for more laborers in the harvest field.

The report of the Special Committee on the Instability of the Pastorate was ordered to be printed, and the Committee was continued.

Arrangements. It was made the order for Wednesday, at 11 A.M., to hear the report of the Special Committee on Permanent Clerkship.

Simultaneous Meetings. The report of the Special Committee on Simultaneous Meetings in the interest of Foreign Missions, was presented by Rev. William H. Belden. The report was accepted. Address, Dr. Chamberlain. Synod listened to an address upon Foreign Missions by Rev. George W. Chamberlain, D.D., of Brazil.

Sabbath Observance. The recommendations previously reported by the Committee on Sabbath Observance were adopted, and are as follows :

First. That we heartily approve of the object and work of the American Sabbath Union ; and we especially commend to our churches a co-operation with the New Jersey Sabbath Union, through which can be conducted, in our State, the work of this National Society.

Second. That we approve of the proposition to change the day of the inauguration of the President of the United States to the first Wednesday of March, so as thereby to avoid the desecration of the Sabbath which inevitably arises when the inauguration is on Saturday or Monday ; (see Minutes of the General Assembly, 1889, p. 85,) and the Stated Clerk is directed to forward a copy of this resolution to the Senators and members of the House of Representatives from this State.

Third. That we implore our ministers and church-members to lend their earnest help to such efforts as may be made in their localities to secure a better observance of the Lord's Day.

Judicial Committee. The Judicial Committee reported that, having considered the complaint of the Pastor, Elders, Deacons and Trustees of the First Presbyterian Church of Asbury Park, against

the action of the Presbytery of Monmouth, of April 10th, 1889, in its judgment, the complaint, according to the decision of the General Assembly in the case of Farris vs. the Synod of Missouri, Digest of 1886, p. 678, is not in order; and the Committee recommended that it be dismissed.

Complaint of
First Church,
Asbury Park.

The consideration of this report was made the first order for Wednesday morning.

The Synod took a recess until 7:30 P.M.

Recess.

TUESDAY, 7:30 P.M. Tuesday, 7:30 P.M.

The Synod re-assembled, and engaged in devotional exercises led by Rev. Thomas Carter, and then listened to an address by Rev. John Gillespie, D.D., on Foreign Missions; an address by Rev. Hervey D. Ganse, D.D., on Aid for Colleges, and an address by Rev. James A. Worden, D.D., on Sabbath School Work.

Addresses, Dr.
Gillespie, Dr.
Ganse, Dr
Worden.

The Synod adjourned to meet on Wednesday morning at 9 o'clock.

The session closed with the benediction.

Adjourned.

WEDNESDAY, October 23d. Wednesday, October 23d.

The Synod met, pursuant to adjournment, and after praise and prayer, proceeded to the business of the day.

Minutes.

The minutes of Tuesday's sessions were read and approved.

It was made the first order for Wednesday afternoon to hear the report of the Special Committee on Legislation for Church Affairs.

Minutes.

Because of the storm, the Synod adjourned to the audience-room of the First Church of Asbury Park.

Adjourned to
First Church.

Proceeding to its unfinished business, the Synod accepted the report of the Judicial Committee, and, after consideration, this report was adopted.

Judicial Com-
mittee.
Complaint dis-
missed.

The following resolution was adopted:

Resolved, That the matter between the First Presbyterian Church of Asbury Park and the Presbytery of Monmouth be referred to a committee of seven ministers and four elders, to report at this meeting of Synod.

Committee on
the matter.

The Moderator subsequently announced this Committee as follows :

Rev. Samuel M. Studdiford, D.D., Rev. Henry C. Cameron, D.D., Rev. Albert Erdman, D.D., Rev. William R. Richards, Rev. Everard Kempshall, D.D., Rev. David Stevenson, D.D., Rev. David R. Frazer, D.D., and Elder George Hollister, Elder J. Marshall Teel, Elder William Fewsmith, Elder Henry E. Simmons.

Permanent
Clerkship.

The report of the Special Committee on the Permanent Clerkship was presented by Rev. Joseph G. Symmes, D.D. The report was accepted.

Devotional
exercises.

Pending its consideration, the Synod spent a half hour in devotional exercises, led by Rev. William J. McKnight, D.D., with special reference to the state of religion in the Synod as presented in the Narrative.

Records, New
Brunswick, Mor-
ris and Orange.

The records of the Presbytery of New Brunswick and the records of the Presbytery of Morris and Orange were approved.

Synodical Home
Missions.

The recommendations of the Committee on Synodical Home Missions received further consideration, and were adopted, and are as follows :

1. That Synod renews its expression of heartiest thanks to Elmer Ewing Green, Esq., for his services as Treasurer of Synodical Home Missions, and asks him to serve during the ensuing year.

2. That Synod undertakes to raise during this year the sum of \$13,057, apportioned as follows :

Presbytery of Elizabeth,	\$2,128
“ Jersey City,	1,149
“ Monmouth,	1,012
“ Morris and Orange,	2,173
“ Newark,	2,266
“ New Brunswick,	2,143
“ Newton,	1,100
“ West Jersey,	1,086
	<hr/>
	\$13,057

3. That allotments be made to Presbyteries as follows :

Presbytery of Elizabeth,	\$300
“ Jersey City,	2,200
“ Monmouth,	3,600
“ Morris and Orange,	1,800
“ Newark,	800
“ New Brunswick,	500
“ Newton,	800
“ West Jersey,	3,600
	<hr/>
	\$13,600

The recommendation of thanks to Mr. Elmer Ewing Green, Treasurer, was adopted by a rising vote.

The Committee reported in reference to an overture from the Presbytery of West Jersey asking for a wider distribution of the Annual Report of the Committee on Synodical Home Missions, recommending that the overture be answered in the affirmative and that the request be granted. The recommendation was adopted.

The records of the Presbytery of Jersey City, the records of the Presbytery of Corisco, the records of the Presbytery of Newark, were approved.

The report of the Committee on Simultaneous Meetings in the interest of Foreign Missions was adopted, and it was ordered that the Committee be discharged upon the completion of its proposed work in November.

The report of the Permanent Committee on Ministerial Relief was presented by Rev. William T. Findley, D.D. It was accepted, and its recommendation was adopted, as follows :

That every pastor and stated supply within our Synod take up a collection on behalf of this object, at some time by them thought to be most expedient during the ensuing year, and that we endeavor to advance upon our liberality of the past.

The report of the Standing Committee on the Minutes of General Assembly was presented by Rev. William T. Findley, D.D., stating that nothing had been found requiring the action of Synod. The report was accepted.

The report of the Permanent Committee on Temperance was presented by Rev. William E. Honeyman. It was accepted, and its recommendations were adopted, as follows :

1. That the action of the last General Assembly, as found on page 103 of the Minutes, be read from all our pulpits, that the church members may know the position of the Presbyterian Church in this matter. The language is as follows :

“That we earnestly recommend to the ministers and congregations in our connection, and to all others, to persevere in vigorous efforts until laws shall be enacted in every State and Territory of our beloved country, prohibiting entirely a traffic which is the principal cause of drunkenness, and its consequent pauperism, crime, taxation, lamentation, war, and ruin to the bodies and souls of men, with which the country has so long been afflicted.”

2. That ministers preach more frequently against this soul-destroying sin.

3. That the Synod most heartily approves of the enactment of the proposed law, requiring all teachers in public schools to give instructions as to the evil effects of alcoholic drinks.

4. That Synod again order the Presbyterial Committees on Temperance to forward their reports to the Synodical Committee at least two weeks prior to the meeting of Synod.

5. That the following persons be elected as members of the Church Commission on Temperance, to act with representatives of other churches in the State, viz. : Rev. Robert Aikman, D.D., Rev. Benjamin S. Everitt, Rev. Albert Erdman, D.D., Rev. John Woodbridge, D.D., Elder J. Y. Foster, Elder J. B. Conover, Elder J. R. Bennett.

Recess.

The Synod took a recess until 2 P. M.

WEDNESDAY, 2 P. M.

Wednesday, 2
P.M.

The Synod re-assembled and proceeded to business.

Legislation for
Church affairs.

The report of the Special Committee on Legislation for Church Affairs was presented by Rev. Lewis W. Mudge, D.D. It was accepted and adopted. Elder Augustus G. Richey and Elder Barker Gummere were appointed a Committee to present to the Legislature of the State the Act proposed by the Committee. The ministers of the Synod were instructed to press upon the attention of Senators and Representatives in their several districts, the merits of the proposed Act.

The report of the Special Committee on the Permanent Clerkship, previously accepted, was considered. It was ordered that the changes proposed by the Committee in the Standing Rules, from Rule II to Rule VIII, both included, be printed in the Appendix, and referred for further consideration to the Synod at its next meeting. To this Special Committee were referred for consideration all of the Standing Rules of the Synod, with direction to report at the next meeting.

The report of the Trustees of the Synod, and the report of the Treasurer of the Trustees, were presented and accepted, and the latter was referred to the Committee on Finance.

The report of the Permanent Committee on Church Erection was presented by Rev. John A. Liggett, D.D. It was accepted.

The Permanent Committee on Home Missions and Sustentation reported that (1) the Twelfth Annual Report of the Woman's Synodical Committee of Home Missions, and (2) the Minutes of the Annual Meeting of the Woman's Executive Committee of Home Missions in the Synod had been received and examined. Upon recommendation of the Committee, the following resolutions were adopted:

1. That Synod recognizes and rejoices in the spirit of love, devotion and self-sacrifice in the cause of Home Missions breathing through these reports; that it is truly thankful for the large and growing gifts of the various woman's societies within its bounds, and it expresses its earnest desire that these efforts and gifts be continued.

2. That the attention of the sessions of our churches be especially called to the direction of the last General Assembly, prompted by the request of the Woman's Committee, that the Sabbath preceding Thanksgiving Day, in the month of November, be set apart as a day on which the children in the Sabbath-schools might contribute to the Mission-school work of the Home Board.

3. That these reports be printed, and that a copy of the Minutes of the Synod containing them be sent to the presiding officers and secretaries of the Woman's Synodical and Presbyterial Societies.

The Stated Clerk was instructed to print one hundred copies of the two reports above mentioned, at the expense

of the Synod, for the use of the Woman's Synodical Committee of Home Missions.

Systematic
Beneficence.

The report of the Permanent Committee on Systematic Beneficence was presented by Rev. Theodore F. White, D.D. It was accepted and adopted, and ordered to be printed.

Committee on
Finance.

The Committee on Finance reported :

Treasurer's ac-
count approved.

1. That it had carefully examined the report of the Treasurer of the Synod, and verified the several items of receipt and expenditure, and find them correct. That the balance in the hand of the Treasurer, October 19th, 1889, was \$499.51.* That in view of this balance it recommends the reduction of \$75 in the aggregate apportionments to Presbyteries for the coming year, making the several apportionments as follows :

Apportionments.

Elizabeth,	\$55 00
Jersey City,	45 00
Monmouth,	45 00
Morris and Orange,	55 00
Newark,	55 00
New Brunswick,	55 00
Newton,	40 00
West Jersey,	45 00
	\$395 00

Treasurer's ac-
count, Synodical
Home Missions.

2. That it had examined the report of the Treasurer for Synodical Home Missions, together with his books of record, and have carefully verified all the receipts and expenditures in his report, and find the same correct.

Treasurer's ac-
count, Trustees.

3. That it had examined the report of the Treasurer of the Trustees of Synod, and found the same correct.

The report was accepted and its recommendations were adopted.

Foreign Missions

The report of the Permanent Committee on Foreign Missions was presented by Rev. Charles K. Imbrie, D.D. This was accepted, and the following recommendation was adopted, viz.:

Inasmuch as the Committee on Simultaneous Meetings is to be hereafter discontinued by vote of Synod at this time, at the

* The true balance for the year's account is \$198.96. (See Treasurer's Account, Appendix.) The difference, \$300.55, consists of apportionments for the expenses of the next year, beginning October 1st, 1889, but paid in before the present meeting of Synod, and therefore now in the Treasurer's hands.

request of that Committee, your Committee would recommend that the Permanent Committee on Foreign Missions be enlarged by the addition of one minister and one elder from each of the home Presbyteries.

The Permanent Committee on Foreign Missions reported that it had received and examined (1) the Annual Report of the Woman's Foreign Missionary Societies of the Synod, and (2) the Report of the Twelfth Annual Meeting of the Woman's Foreign Missionary Society of the Synod; and recommended the adoption of the following resolution:

Resolved, That the Synod hereby expresses its profound sense of the earnest and effective manner in which the Woman's Foreign Missionary Societies of this Synod have, during this year as heretofore, performed their work; and the Synod hereby bids them God speed in their future efforts.

The resolution was adopted.

The Stated Clerk was instructed to print one hundred copies of the two reports above mentioned, at the expense of the Synod, for the use of the Woman's Foreign Missionary Societies in the Synod of New Jersey.

The Permanent Committee on Foreign Missions was enlarged, in accordance with the recommendation, by the addition of the members of the Special Committee on Simultaneous Meetings, soon to be discharged, as follows:

Elizabeth—Rev. John W. Teal, D.D., Elder E. W. Martin.

Jersey City—Rev. Philo F. Leavens, D.D., Elder Charles A. DeWitt.

Monmouth—Rev. Edward B. Hodge, Elder H. Churchman.

Morris and Orange—Rev. William F. Whitaker, Elder Henry E. Simmons.

Newark—Rev. J. Lester Wells, Elder David F. Nichols.

New Brunswick—Rev. Wm. Swan, Elder Barker Gummere.

Newton—Rev. Henry S. Butler, D.D., Elder David R. Hull.

West Jersey—Rev. Wm. H. Belden, Elder H. O. Hildebrand.

The report of the Special Committee on the Perth Amboy Home was presented by Rev. Allen H. Brown, and accepted.

The Special Committee on Sectarian Influence in Public Institutions, reported that the influences against which we contend are gradually growing and extending, but they

think it is possible yet to do something to remove these evils.

The report was accepted, and the Committee was continued.

Records of
Monmouth.

The report of the Committee on the Records of the Presbytery of Monmouth was presented by Rev. Abraham Gosman, D.D. It recommended the approval of the records, with an exception relating to the matter complained of by the First Church of Asbury Park, now under consideration by a Committee of the Synod. The report was laid upon the table, pending the presentation of the report of that Committee.

German Theo-
logical Seminary.

The Special Committee on the Endowment of the German Theological Seminary presented no report, but was continued.

Publication and
Sabbath-school
work.

The report of the Permanent Committee on Publication and Sabbath School Work was presented by Rev. Benjamin S. Everitt. It was accepted, and its recommendations were adopted, as follows :

1. That the Synod commends the zeal of those who have presented a full report of their Sunday-schools, and again reminds pastors and superintendents of their duty in this matter.

2. That we earnestly request the officers and teachers of our schools to give their prayerful attention more than ever to their unconverted scholars, in order that the Holy Spirit may be poured out upon them and that they may come to the Lord's Table.

3. That sessions be urged to use all care that the work of our Boards be made known to their schools, and that opportunity be given them to contribute, if not to all, certainly to Home Missions, Foreign Missions, and Sunday school Work, and that a reliable system of beneficence be adopted in the same, where none exists, in place of irregular and unsatisfactory collections.

4. We would call special attention to the Board's semi-annual statement of Sabbath-school Mission work, and would urge our pastors and elders to secure enough (gratuitously) for distribution among their people.

5. We reiterate the General Assembly's recommendation that Children's Day, the second Sabbath in June, be observed appropriately, and schools that do not adequately give to the Board's work make special arrangements for so doing on that day.

Unemployed
Ministers and
Vacant Churches

The report of the Permanent Committee on Unemployed Ministers and Vacant Churches was presented by Rev.

Allen H. Brown, in the absence of the chairman. It was accepted.

Upon the recommendation of the Committee on the Place of Next Meeting, Atlantic City was chosen as the place for meeting in 1890. Rev. Allen H. Brown was added to the Committee of Arrangements provided by the Standing Rules. The hour for meeting was fixed at seven o'clock P.M.

The reading of the Statistical Reports was omitted, and the Stated Clerk was authorized to print the reports in the Appendix.

The Janitor's bill was ordered to be paid.

A Committee of three elders and two ministers was appointed to report at the next stated meeting of the Synod as to the condition, benefits and workings of the Presbyterian Ministers' Fund of 1759, and the relation of the Synod to it. The Moderator subsequently announced the Committee as follows: Elder Barker Gummere, Elder Israel C. Pierson, Elder William Fewsmith, Rev. William T. Findley, D.D., Rev. George Swain, D.D.

The records of the Presbytery of Elizabeth were approved.

The report of the Special Committee on the Revision of the Standing Rules was made the second order of the day for the second day of the next meeting.

A Committee of three elders was appointed to examine and report upon the question of the place of meeting and entertainment of the Synod from year to year. The Committee was announced as Elder Frank L. Janeway, Elder William Fewsmith, and Elder John B. Pudney.

The report of the Permanent Committee on Work among the Germans was presented by Rev. Joseph S. Van Dyke, D.D. It was accepted and ordered to be printed; and its recommendations were adopted, as follows:

Resolved, That we urge upon our Presbyteries and churches to give renewed attention to Christian effort among the German-speaking people within their bounds.

Resolved, That we commend with deepened interest the work of the German Theological School at Bloomfield, and urge all our churches to sustain it with their gifts and prayers.

Arbitration and
Peace Society.

A memorial was received from the Christian Arbitration and Peace Society, asking for the adoption by Synod of a certain memorial upon the objects sought by the Society. The request was granted and the memorial adopted, as follows :

To the Christian Pastors on the Continent of Europe :

Brothers, beloved and honored in the Lord : Grace to you and peace from God our Father and from our Lord Jesus Christ.

WHEREAS, we believe the Christian religion is in the way of unique distinction the religion of peace, our Lord Jesus Christ Himself having it for His mission to be the Mediator, reconciling man to God, and man to his fellow man ; *and whereas*, we believe all who call themselves Christians, whether individuals or nations, should distinctly avow and practically illustrate the peace principles of our Divine Master ; therefore,

The Presbyterian Synod of the State of New Jersey do hereby most respectfully, but most earnestly, pray you to do all in your power to foster and forward this work, by aiding and encouraging the Continental Peace Societies in your districts, that you may thereby aid in extending Christ Jesus's kingdom, which Daniel foretold should never be destroyed, and will in our judgment most surely hasten the promised day "when nation shall not lift up sword against nation, neither shall they learn war any more ;" and so realize the beatitude of the Prince of Peace : "Blessed are the peacemakers, for they shall be called the children of God."

And may the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus.

Thanks.

A vote of thanks was tendered by the adoption of the following resolution :

Resolved, That the Synod of New Jersey, in bringing to a close one of the most interesting and profitable sessions that it has ever held, amid the salubrious airs of the seaside, would be untrue to its instinct of right if it failed to return most hearty thanks, as it now does, to James A. Bradley, Esq., the proprietor of Educational Hall, for the free use of the same ; and to Capt. Bailey, his agent, for various courtesies ; as also to Mr. E. Wright, for his many cheerful and unwearied attentions to secure the comfort of our members in every way throughout our meetings. We would recognize the assiduous kindness in many ways of Rev. Frank Chandler, D.D., and the Committee of Arrangements, together with the Trustees of the First Church for the use of their pleasant church building. Our

thanks are also due to the various lines of railroads reaching this city which have been kind enough to give most of us favoring rates of fare.

The thanks of the Synod were tendered to the publishers Thanks. and printers of the Presbyterian Year-Book for 1888 and the Presbyterian Hand-Book for 1889, for copies of those publications gratuitously distributed in the Synod.

It having appeared that one member appointed on the Committee to consider the matter of the First Church of Asbury Park is not present in the Synod, Rev. Charles K. Imbrie, D.D., was appointed to fill the vacancy.

The minutes of the day, as far as made, were read and Minutes. approved.

The Committee to whom was referred the matter between First Church of Asbury Park and Presbytery of Monmouth. the First Church of Asbury Park and the Presbytery of Monmouth presented the following report :

The Committee to whom was referred the matter of the First Church of Asbury Park against the Presbytery of Monmouth would respectfully report to the Synod that they have given careful attention to the matter referred to them, and would present the following statement as to the facts brought out before them :

1st. They would report that, in spite of irregularities, as, *e. g.*, reception of members from the First Church without letters on profession of faith, and, in some instances, on the mere resolution of the Session, that when persons, members of the First Church, were known to be of good character they should be received and enrolled without letter (such letters having been properly refused by the pastor of the First Church to an organization not yet recognized as a church by Presbytery); that in spite of such irregularities, nevertheless, the church was sufficiently organized, in the judgment of your Committee, to make application for admission to Presbytery, but in view of these and other facts, the Committee is of opinion that the Presbytery acted with undue haste.

2d. Your Committee would report, in regard to the matter of Dr. Chandler's complaint, that they find that a paper prepared by pastor and session of the First Church was submitted to Presbytery at the time when the application of the Westminster congregation was under discussion before Presbtery; that Dr. Chandler, being providentially compelled to absent himself from Presbytery, entrusted this paper to the hands of Mr. Le Roy, one of the elders of the First Church, for presentation to

Presbytery ; we find that Mr. Le Roy, in the progress of discussion, presented the paper and handed it to the Moderator as a protest ; the Moderator, without due examination, declared it was not in order. At a further stage of proceedings, Mr. Le Roy rose a second time and began to read his paper, but being told that he could not be heard, he handed the paper to the Clerk, that it might be read. The Clerk, taking the paper and glancing at it cursorily, declared that it was a protest, and it was declared by the Moderator out of order. Mr. Le Roy, just before the vote on the application was to be taken, rose a third time and asked that his paper might be read. He was informed that he would have ample opportunity after the vote was taken.

The Presbytery then proceeded to take the vote, which stood as follows : in favor of the application, seventeen ministers, twelve elders ; opposed, fifteen ministers and six elders.

The Presbytery then appointed a Committee to examine the paper submitted by Mr. Le Roy. As the result of such examination, it was declared by the Committee that they found the paper to be "not a formal protest, bearing testimony against action already taken by Presbytery, but rather an argument intended to influence the decision of Presbytery," whereupon the paper was returned to Mr. Le Roy.

Your Committee are of opinion, in view of these facts, that Presbytery greatly erred, in that at this juncture they did not reconsider their previous action, and, upon hearing the paper, vote again upon the main question before them, viz., the application of the Westminster Congregation ; and in consequence of this error, the Committee is of the opinion that Dr. Chandler had good and sufficient ground for his complaint to the Synod against the action of the Presbytery of Monmouth.

In review of the whole case your Committee is of opinion that no action is required on the part of Synod other than the following, which they respectfully recommend, viz. : That if the above finding of this Committee be adopted by the Synod, the following entry be made on the Minutes of the Presbytery of Monmouth :

That in the matter of the complaint of the First Presbyterian Church of Asbury Park against the Presbytery of Monmouth, the Synod disapproves the action of the Presbytery.

The report was accepted.

On the motion to adopt, the previous question was ordered by a vote of 41 to 32.

The report was divided. It was proposed to vote first upon the finding of the Committee.

The Moderator ruled that members of the Presbytery of Monmouth could not vote. An appeal was taken from the decision of the Moderator. The Moderator's decision was sustained by a vote of 39 to 28.

The finding of the Committee was approved by a vote of 43 to 9

The vote was then taken on the recommendation of the Committee, and this was adopted by a vote of 40 to 7.

The report as a whole was then adopted.

Rev. Theodore F. White, D.D., was excused from voting.

The Synod took a recess until 7:30 P.M.

Recess.

WEDNESDAY, 7:30 P.M.

Wednesday, 7:30 P.M.

The Synod re-assembled, and proceeded to business.

The Special Committee appointed to present an overture to the General Assembly reported their attendance on the sessions of the Assembly in fulfilment of the duty imposed on them by the Synod, and that they presented the overture before the Committee on Church Polity. They referred the Synod to the action of the Assembly as found in the Minutes of 1889, pp. 100, 109, 111.

Committee to present overture to General Assembly.

The report was accepted and the Committee was discharged.

The report of the Permanent Committee on Aid for Colleges and Academies was presented by Rev. Henry C. Cameron, D.D. It was accepted and ordered printed, and its recommendation was adopted, as follows:

Aid for Colleges and Academies.

That the Synod earnestly recommends that pastors and churches take up collections for the Board of Aid for Colleges and Academies.

The consideration by the Synod, under review, of the records of the Presbytery of West Jersey, was deferred to the next stated meeting of Synod, pending the decision of the General Assembly upon the overture presented by the Synod.

Records of West Jersey.

The report of the Committee on the records of the Presbytery of Monmouth was taken from the table for consideration. The Committee recommended the approval of the

Records of Monmouth.

records, with the exception already ordered by the Synod to be entered upon the records of the Presbytery. The recommendation was adopted.

Protest of
Presbytery of
Monmouth.

A Protest from the Presbytery of Monmouth against the action of the Synod in adopting the report of the Special Committee upon the matter of the First Church of Asbury Park, was presented.

It was ordered that the protest be entered upon the records of the Synod.

A motion to reconsider the action by which it was ordered that the protest be entered upon the records of the Synod was lost, by a vote of 40 to 21, less than two-thirds.

The protest is as follows :

“ The Presbytery of Monmouth does hereby solemnly protest against the action of the Synod of New Jersey at its meeting at Asbury Park, October 23d, 1889, as to the matter between the First Church of Asbury Park and the Presbytery of Monmouth, for the following reasons :

“ *First.* Because, after the report of the Special Committee had been made, there was no opportunity given to the Presbytery to explain or defend the action which the Synod formally disapproved ; this refusal was accomplished by the moving of the previous question, thereby cutting off the Presbytery of Monmouth from all opportunity to defend or explain its minutes, or to correct what seem to it the erroneous findings of the Committee as to matters of fact.

“ *Second.* Because the Synod refused the right of suffrage to the members of the Presbytery of Monmouth upon the adoption or rejection of said Committee's report.

“ *Third.* Because the Synod passed a sentence of disapproval upon certain action of the Presbytery without the safeguards or limitations of judicial proceedings—without the opportunity of a full defence being allowed the Presbytery—and after the decision of Synod, dismissing the complaint based on the same matter.”

Unemployed
Ministers and
Vacant Churches

A supplementary report from the Permanent Committee on Unemployed Ministers and Vacant Churches was presented by Rev. John R. Fisher. It recommended that a vacancy in the Committee be filled by the election of Rev. E. Clarke Cline. The recommendation was adopted.

Invitation.

An invitation was received to attend the semi-centennial of the Presbytery of West Jersey.

Rev. Charles K. Imbrie, D.D., was appointed the Con-^{Foreign Missions}
vener of the enlarged Permanent Committee on Foreign ^{Convener.}
Missions.

The minutes were read and approved.

Minutes.

The Enrollment Clerk reported that 151 Ministers, 104 ^{Attendance.}
Ruling Elders and 15 Corresponding Members had been in
attendance, and that the following members of Synod,
having given satisfactory reasons, had been excused for
absence :

FROM THE PRESENT MEETING.

Rev. John Hall, D.D.,	Rev. Henry M. Booth, D.D.,
Rev. George S. Webster,	Rev. William Bannard, D.D.,
Rev. Charles A. Aiken, D.D.,	Rev. James M. Ludlow, D.D.,
Rev. Albert Williams,	Rev. Pearce Rodgers,
Rev. George Macloskie, LL. D.,	Rev. John Ewing, D.D.,
Rev. John E. Rankin, D.D.,	Rev. S. B. Dod,
Rev. S. C. Leonard,	Rev. H. W. F. Jones,
Rev. Clearfield Park,	Rev. D. H. King,
Rev. William H. Johns,	Rev. E. J. Pierce,
Rev. Horace G. Hinsdale,	Rev. J. T. Osler,
Rev. A. A. Haines,	Rev. J. M. Huntting,
Rev. J. E. Peters,	Rev. Thornton A. Mills, Ph.D.
Rev. R. B. Foresman,	Rev. B. Fay Mills,
Rev. E. B. Hodge,	Rev. F. T. Brown, D.D.,
Rev. A. Nelson Hollifield, D.D.,	Rev. Orville Reed,
Rev. Stanley White,	Rev. Edward Dillon,
Rev. C. A. Brewster,	Rev. John Woodbridge, D.D.,
Rev. Johann U. Guenther,	Rev. James F. Brewster,
Rev. J. L. Landis,	Rev. William Aikman, D.D.,
Rev. Frank R. Symmes,	Rev. C. T. Anderson,
Rev. Charles E. Knox, D.D.,	Rev. John Crowell, D.D.,
Rev. George Loock,	Rev. J. C. Egbert,
Rev. John J. Crane,	Rev. F. E. Miller,
Rev. Franklin D. Harris,	Rev. Vernon B. Carroll,
Rev. A. E. Wanderer,	Rev. S. G. Webb,
Rev. O. W. Wright,	Rev. George H. Stephens,
Rev. O. A. Kingsbury,	Rev. B. T. Phillips,
Rev. Harry L. Janeway,	Rev. J. C. Cromack,
Rev. Bentley S. Foster,	Rev. William W. Weller,
Rev. George R. Garretson,	Rev. Leonidas E. Coyle.
Rev. Henry F. Hickok, D.D.,	

AFTER TUESDAY MORNING.

Rev. P. F. Leavens, D.D., Elder Aaron Carter.

AFTER TUESDAY AFTERNOON.

Rev. A. P. Botsford,	Elder Edwin Ferris,
Rev. J. T. Kerr,	Elder Thomas Schenck,
Rev. Jas. H. Owens,	Elder R. L. S. Paton,
Rev. Chas. F. A. Klein, Ph.D.,	Elder Spencer Gulick,
Rev. F. R. S. Hunsicker, D.D.,	Elder Levi P. Opdyke,
Rev. A. J. Snyder,	Elder Charles H. Jones,
Rev. E. Clarke Cline,	Rev. James Carter.

AFTER TUESDAY EVENING.

Rev. F. R. Brace,	Elder Cyrus Peck,
Rev. William C. Stinson,	Elder Charles H. Roff,
Rev. J. T. Duffield, D.D.,	Elder A. C. Sutphin,
Rev. H. B. MacCauley,	Elder E. C. Severs,
Rev. J. Lester Wells,	Elder John H. Ott,
Elder A. Marcy, M.D.,	Elder S. S. Thompson.
Rev. Wm. Hoppaugh,	

AFTER WEDNESDAY MORNING.

Rev. John Lowrey,	Elder W. G. Sutphin,
Rev. Oliver Crane, D.D.,	Elder Wm. A. Diament,
Rev. I. B. Hopwood,	Elder T. Trenchard,
Rev. I. H. Polhemus,	Elder R. P. Stoll,
Rev. Wm. Thomson,	Elder D. F. Nichols,
Rev. R. Howard Bent,	Elder B. M. Kelly,
Rev. Tho. Thompson,	Elder Wm. Bellis, Jr.,
Rev. John Dixon, D.D.,	Elder Caleb S. Ward,
Rev. Wm. A. Lynch,	Elder J. B. Pudney,
Rev. Chas. T. Haley,	Elder J. G. Shipman,
Rev. I. Davison Decker,	Elder A. H. Hazeltine,
Elder H. C. Jenkins,	Elder Francis French.

AFTER WEDNESDAY AFTERNOON.

Rev. Lewis Lampman,	Elder Henry Race, M.D.,
Rev. J. G. Williamson,	Elder B. B. Harding,
Rev. A. McS. Higgins,	Elder Peter I. Nevius,
Rev. B. S. Foster,	Elder H. C. Greene,
Rev. George Sluter,	Elder S. I. Wright,
Rev. George C. Bush,	Elder J. Stewart Love,
Rev. S. Conn, D.D.,	Elder E. H. Williams,
Rev. J. H. Salisbury,	Rev. John H. Pratt, D.D.,
Rev. C. T. Berry,	Rev. John B. Kugler,
Rev. Chas. D. Shaw, D.D.,	Rev. David O. Irving,
Rev. Thomas Carter,	Rev. R. A. Bryant,
Rev. W. E. Honeyman,	Rev. W. T. Findley, D.D.,

Rev. J. Garland Hamner, D.D.,	Rev. J. Garland Hamner, Jr.,
Rev. George Buckle,	Rev. E. Morris Fergusson,
Rev. E. A. Bulkley, D.D.,	Rev. F. Reck Harbaugh,
Rev. George S. Mott, D.D.,	Elder L. M. Teel,
Rev. Alex. H. Young,	Elder J. Garrison,
Rev. Henry S. Butler, D.D.,	Elder A. V. Decker,
Rev. Lewis W. Mudge, D.D.,	Elder George T. Baldwin,
Rev. James W. Van Dyke,	Elder E. C. Harris,
Rev. William M. Wells,	Elder E. W. Ketcham,
Rev. Davis W. Lusk,	Elder Frank L. Janeway,
Rev. Thomas Tyack,	Elder Samuel Fowler,
Rev. W. C. Alexander,	Elder Charles A. DeWitt,
Rev. W. V. Louderbough,	Elder E. M. Cave,
Rev. E. B. Cobb,	Elder John P. Dermott,
Rev. A. Lewis Hyde,	Elder Aaron Drake,
Rev. T. E. Montgomery,	Elder John G. Stults,
Rev. Wm. H. Moore,	Elder John H. Stults,
Rev. Jos. G. Symmes, D.D.,	Elder R. B. Stevenson,
Rev. Thomas S. Long,	Rev. William H. Filson,
Rev. J. G. Mason, D.D.	

The report was accepted and approved.

The roll being called, the following members were found to be absent without excuse, viz. :

Rev. Isaac H. Condit,	Rev. Newton W. Cadwell,
Elder J. A. Bennett,	Elder Geo. H. Krause,
Elder C. H. Genung,	Elder Wm. H. Corbin,
Elder Edward St. John,	Elder Jonathan Woodruff,
Elder Thomas H. Morris,	Rev. Joshua B. Gallaway,
Elder George Hollister,	Rev. Samuel W. Knipe,
Rev. Oliver A. Kerr,	Rev. Wm. L. Cunningham,
Rev. Chalmers Martin,	Elder James Latta,
Elder W. M. Hepburn,	Elder W. W. Silkworth,
Elder Wm. L. Terhune,	Elder Jas. W. Wight,
Elder H. A. Bennett, M.D.,	Rev. Washington A. Hooper,
Rev. Albert Erdman, D.D.,	Rev. W. W. Halloway, Jr.,
Rev. Jas. A. Ferguson,	Rev. John Macnaughtan,
Rev. Herman C. Gruhnert,	Rev. Arthur C. Dill,
Elder J. H. Neighbor,	Elder E. A. Graves,
Elder Isaac N. Whitehead,	Rev. Wm. F. Junkin, D.D.,
Rev. A. Cogswell Frissell,	Elder Thos. McGowan,
Rev. Ford C. Ottman,	Elder Robert S. Grummon,
Elder Cyrus B. Crane,	Elder David C. Dodd, Jr.,
Elder Wm. Rankin,	Rev. Wm. D. Robeson,
Rev. Chas. W. Pitcher,	Elder Jas. P. Chamberlain,

Rev. Thos. C. Potter,
 Elder Edward B. Holcombe,
 Elder John S. Bergen,
 Elder John E. Gordon,
 Elder John B. Van Doren,
 Rev. Irving Maxwell,
 Elder J. W. Carter,
 Rev. Benj. P. Johnson,
 Rev. Wm. Boyd,
 Rev. Herbert R. Rundall,
 Rev. R. P. Cobb,

Elder B. M. Field,
 Elder Wallace Lanning,
 Elder N. H. Furman,
 Rev. Chas. D. Nott, D.D.,
 Rev. E. W. Brown,
 Elder Daniel Spangenberg,
 Rev. Wm. H. Belden,
 Rev. S. W. Beach,
 Rev. Jas. B. Macool,
 Elder John Callahan,
 Elder Wm. Mitchell.

Adjournment. The Synod then adjourned to meet in Atlantic City on the third Monday of October, 1890, at 7 o'clock P.M.

The session closed with a hymn, prayer and the benediction.

WILLIAM F. WHITAKER,
Temporary Clerk.

WALTER A. BROOKS,
Stated Clerk.

The foregoing pages contain
 a complete and accurate record
 of the proceedings of the Synod
 of New Jersey, at its meeting
 held in Asbury Park, New Jersey,
 October 21st to 23^d, 1889.

Attest,

Walter A. Brooks.

Stated Clerk.

Approved, so far as writ-
ten, in General Assembly, at Sar-
atoga Springs, N. Y., May 26 1890

W^m E. Moore
Moderator

APPENDIX.

I.—NARRATIVE OF THE STATE OF RELIGION IN THE SYNOD OF NEW JERSEY FOR THE YEAR ENDING OCTOBER 21ST, 1889.

Religion is nothing unless it is active, and, to some degree, aggressive. The Great Captain of salvation leads "Soldiers of the Cross" against the forces of the devil. The Narrative of the state of religion is the review of a campaign.

A year's warfare is ended. Within the Presbyterian division of the Lord's army of occupation in New Jersey 382 ministers have led the host, supported by 1,320 ruling elders and 403 deacons, while 55,336 sworn soldiers have been mustered in 293 camps. Besides these, 5 ministers, 23 ruling elders, and 934 members have been holding our outpost in Africa.

The position of the forces in the home field has been peculiarly advantageous. The State of New Jersey contains nearly 25 per cent. more souls to the square mile than any State in the Union, with the exception of Massachusetts and Rhode Island. This State contains, also, nearly twice as many Presbyterian church members to the square mile as any other State, or as the entire United States. The warfare between the church and the world is therefore waged at closer quarters here than anywhere else. Those who are yet in rebellion against our Lord outnumber by many times all the divisions of His army, of every name; yet, with few exceptions, they may be supposed to be acquainted with and to acknowledge the obligations of loyalty, and many more than we imagine are presumably ripe for surrender, were they properly approached. It is not too much to claim that the Presbyterian church, in this State, is at least as well equipped as to spiritual intelligence, theological knowledge, and acquaintance with practical duty as is the case anywhere. It is certainly as richly furnished with the financial sinews of war. Nor will it be denied that, with regard to strictness of discipline within denominational lines, and loyalty to the accepted standards of church faith, New Jersey Presbyterianism stands unsurpassed. The Narrative of the state of religion within our home bounds ought, therefore, to be an exhibit of most interesting and active work for Christ, and its record of results correspondingly fruitful. Of a body so homogeneous, so compact, so hand-to-hand

with the forces of the world, the Lord of Hosts has surely reason to expect the richest gains of all the field.

The year's campaign is ended, and, among the twenty-seven home Synods of our church, the Synod of New Jersey ranks twenty-third in relation of ministers and church members to converts who have been won to Christ.

We are far from suggesting that numerical tests best set forth religious success. It is a large part of the duty of the Christian host to "hold the fort;" to maintain what has been won; to perfect the discipline of recruits by drill; to maintain, in the very presence of the enemy, a fighting force as a witness for the truth.

But we present these facts as matters for serious, prayerful soul-questioning. Here is such a Synod as this, in such a field, so well equipped, and having its business for the Master so close at hand, yet standing only fifth from the bottom of the list in the soul-trophies it can show the Lord. Is the problem more difficult of solution here? Are the forces of the adversary more wary and subtle? Are the powers of this world mightier? May it be possible that worldliness, by its pressing proximity and its complimentary respectability, has somewhat sapped the strength of Zion; that the hostile camps are affiliating too closely, so that hands joined in worldly partnership find it hard to cross swords in spiritual conflict?

It is the "state of religion" we are called upon to narrate, which must, of course, mean the *outward* state. It is not for us or for our Synod to judge men's hearts, where alone the essence of true religion can be found. But the clash of the conflict is in some degree proportionate to the fervor of zeal for the cause in the hearts of those who contend for the mastery. The quiet that broods over the field is not, at any rate, the most hopeful sign. There have been times when, spite of the greatest perfection of discipline and diligence in drill, such a report as "all quiet along the Potomac" awakened no thrill of hope for the triumph of the right; when the words, "We shall fight it out on this line if it takes all summer," heard amid the peals of thundering artillery, seemed the surer guaranty of victory.

We are not so much concerned to picture in glowing terms the peace, prosperity and equipment of our host as, if possible, to bring ourselves to the honest consideration of the question whether our Great Captain is likely to approve the record we present for His inspection this day; whether we should be content with the many exceptional instances of local success shown by reports from different portions of the field in place of that far greater measure of advancement, all along the line, our Master had a right to expect of us.

It is difficult to particularize points of strength or weakness ; to say, "Just here is the reason for the result." We will present the various features of the campaign as gleaned from Presbyterial reports, and perhaps some remedies for evils may suggest themselves.

THE GOSPEL TRUMPET

has been sounded from the pulpits of the Synod with faithful persistency by ministers set to be the leaders of the host. The people have responded with usually good, and, in some cases, increasing attendance. Quite general difficulty has been encountered in the endeavor to induce people to attend the second service on the Sabbath, but some success has followed special efforts to make this service popular. Some information as to the specific nature of such efforts might have been instructive and helpful. But it would doubtless prove greatly useful if, at the evening services, when strangers from the world are often more likely to be in attendance, they should perceive an evident effort on the part of the members of the church to be in their places, prompted even to some sacrifice by love of duty. What better special effort can there ever be than a special fidelity in ordinary duty? Closely connected with this means of grace, the regular preaching of the word and its hearty endorsement by the people, is that of

THE PASTORAL WORK OF THE SESSION.

There is in our home churches a force of 1,320 ruling elders, coadjutors and colaborers with the pastors. Our church sessions comprise as noble a body of Christian men, as well qualified for officers of the host, as can be found anywhere. Our elders are, as a class, staunch, loyal, true. Not always over-careful to maintain their rights or to preserve an exact balance of authority with trustees and deacons, but, in the main, standing for harmony and peace.

Answers to the question of fidelity on the part of church sessions are generally affirmative, often qualified, sometimes negative. One report says, "it is evident that in too many cases pastoral care is left almost altogether to the pastor." Another Presbytery reports the need of some more aggressive forms of church work, and greater diligence in visitation. Other reports do not touch this important subject. The rather loose connection between the session and the Sabbath-school is evident in some quarters. The too often vague information given regarding family religion suggests the possibility that many of our sessions may not be doing their whole duty in feeding the flock of God.

Elders' meetings in behalf of Foreign Missions, in some portions of the Synod, show by their success what might be the result in other directions, if the great talent lying too latent in this important

body of church officers could, in some way, be better systematized and utilized.

It is to be presumed that our people pray, but there is not such public illustration of the fact as there should be. The fire on

THE FAMILY ALTAR

has surely not gone out. One Presbytery reports "a fair measure of fidelity;" others think "the obligation of family worship is largely recognized," but in various reports the sad suggestion comes of such a neglect of this vital requisite of a Christian household as may explain that laxity in other respects, through which worldliness encroaches upon the family domain, and so, of course, creeps into the church.

With neglect of family worship there naturally follows carelessness with regard to

SOCIAL WORSHIP.

Men get out of the habit of praying aloud. Many pastors report "more women than men in attendance, and unwillingness of men to take part in the services;" while the cheering news comes from some reports, "Attendance is increasing. In one church, the prayer meeting has been crowded out of the lecture room," "Prayer-meetings well attended generally," "New persons are taking part." Others say, "Nearly all the churches observe prayer-meetings," "Attendance is all the way from one-half to exceeding small," and still another refers to the fervor of the saintly women in their prayer-gatherings.

The question may well be asked, is "prayer that keeps the Christian armor bright" falling into disuse among the men of the churches? Amid the rush and clatter of worldly work, does there seem to be less time to pray? Are men trying to get on without the help of the Almighty? What has this condition of things to do with the too small success of the church in its conflict with the world, in the Synod of New Jersey? What, indeed, might be the sadder result if it were not for the fact, so gladly and generally recognized, of the existence, in many churches, of women's prayer-meetings, by themselves or in connection with organizations for mission work?

THE FINANCIAL CONDITION OF THE CHURCHES

is, according to universal testimony, good. Obligations have generally been met with promptitude, church debts have been liquidated and many churches, chapels and parsonages have been built or repaired. So widely, indeed, do the home needs of the churches appear to have been supplied, that there seems to be no reason why there might not be a marked advance in the matter of

BENEFICENCE.

We hope that church has no imitators which reports, "We take a collection at every service, but feel the need of all of it for home expenses." "There is that withholdeth more than is meet, but it tendeth to poverty." It seems to be the case that where beneficence has been systematized it has shown an encouraging increase, but one report remarks, "It is evident there is not due diligence in presenting the great agencies of the church and stimulating giving by appeal and information."

Increase in one quarter is balanced by decrease in another, and there appears to be a falling off in the general matter of beneficence which suggests the question whether the Presbyterian purse is as yet soundly converted. No matter though "we give more, in proportion, than any other denomination," we do not give enough to Him who "gave himself for us." When shall we learn the truth, in all its financial and spiritual soundness, that the blessing of the opened windows of heaven is promised to those who bring the *tithes* into the Lord's storehouse? Here again we thankfully recognize the important relation to the supply of the exchequer of the Christian army of the

WOMEN'S MISSIONARY ORGANIZATIONS

which exist in nearly all the churches. The prayers, the planning, the sacrifices of these godly women who, as of old, so gladly minister of their substance to the Lord; who throng our prayer-meetings; who teach in the Sabbath-schools; whose zeal in the great mission enterprises of the day incites brothers and husbands to duty and provides for future interest by training the children in unselfish beneficence; these things lie among the forces that have to do with church efficiency, and, though often uncounted on earth, are recognized in heaven.

MORALITY, TEMPERANCE AND SABBATH OBSERVANCE

have due notice in the Presbyterian reports. The explanation of much that is lacking in regard to the first and last is found in the condition of the second of these public virtues. As one of the reports truly says: "A great obstruction to the progress of religion within our bounds is the saloon, with its concomitants of drunkenness, immorality, infidelity and Sabbath-breaking. In some places the saloon keeper's best day is Sunday. And these saloons are the centres of an outspoken infidelity." These evils naturally appear at their worst in the larger cities, but there is no portion of the State where the church ought not to be bestirring itself with greater zeal

in behalf of the right. The great hope of triumph in these and all other good causes, lies evidently in the careful

TRAINING OF THE YOUNG.

In our Mission Bands, our Sabbath-schools, our Young People's Associations, whatever their specific names, we find our chief theme of encouragement. Every year witnesses large developments in the departments of work with and for the young. The Sabbath-schools are, in the main, doing their work nobly. Too often without that support and oversight from the session which is their due, and only too generally regarded by parents as a substitute for, rather than a supplement to, home training, the Sabbath-schools of our Synod are fitting multitudes for the responsibilities of the future.

That teachers are faithful is evident from the fact that so large a proportion of those who unite with the churches on profession of faith come from the Sabbath-school. One Presbytery reports that this is true of nearly all. Another that "out of 312 thus added 197 were Sabbath-school scholars." It is safe to say that the measure of spiritual intelligence and of denominational loyalty in the future of our churches will be found to be largely that of the fidelity of the teachers of to-day.

And what may we not expect of good to men and glory to God from the sudden, general, enthusiastic uprising of the spirit of

CHRISTIAN ASSOCIATION AMONG OUR YOUNG PEOPLE?

From all quarters come reports of the forming of these organizations, accompanied by no complaints, but rather by heartiest expressions of thankful endorsement.

That there are dangers incident to all such spiritual eruptions from the dead level of a too general neglect of duty must be acknowledged. Whether it might not be wiser for the church authorities to have a stronger hand upon the reins of guidance than seems possible, in the case, at least, of "The Young People's Society of Christian Endeavor," the very spirit of which is undenominational when it is strictly exemplified; whether the same good results, with perhaps a larger measure of safety in the future, might not be secured through an organization in more strictly Presbyterian lines, are questions which seem to press upon some of the most thoughtful lovers of youth and of youthful activity in our churches.

But the work is so grand an one, its possibilities so great, its intent every way so good, that we say, God speed it! And we express to the multitudes of young Christians who are thus buckling on the armor and training for the conflict with sin, our earnest hope and confident expectation that, as cadets of Christ, under the

old blue standard, with its emblazoned cross, they will ever be found firm, loving, loyal, ready, keeping true step with the veteran soldiers of the church, preparing to take their place when these shall be called to lay their armor down.

If these associations, while carried on by the younger members of the churches, shall have the careful, sympathetic oversight of the pastors and sessions, as a part of the regular church work, the idea being constantly made prominent that, instead of the association being in any way independent of the church, it is simply a training school for the ordinary duties of church membership, the formation and fostering of these organizations of the young will prove one of the brightest guarantees of future success.

And so the review, suggested by the Presbyterial narratives, closes. The facts are patent. Here is a mighty church, and here are too meager results. With mingled enthusiasm and slackness, with much godly zeal and too much dallying with worldliness, the year has passed. Its account has been entered on the books of God. We have great hopes of a larger, brighter future because God is there ; because His Spirit, in the awakening energies of the church, promises success.

This Synod of New Jersey ought to have more to bring to the feet of her Lord a year from now. Almost first in resources, she ought to be as nearly first in accomplishment.

“Let us, therefore, lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus.”

WILLIAM SWAN,
Chairman.

II.—NECROLOGICAL REPORT.

THOMAS T. BRADFORD,

of the Presbytery of Elizabeth, was born in Old Plymouth, Mass., in 1809, and died in Metuchen, N. J., June 3d, 1889. He graduated at Hamilton College and Auburn Theological Seminary, was tutor in Hamilton College for seven years, during which time he preached in the chapel. He was called to the Presbyterian Church of Gilbertsville, N. Y.; thence to Birmingham, Pa. His last pastorate, of seventeen years, was at Waterford, Pa., where his health broke down, and from whence he removed to Metuchen, N. J. Although in feeble health he spent a number of years in useful helpfulness to the church and community. He was a man of broad scholarship and of lovely Christian spirit. Men remember him as a man of God. His widow survives him.

THOMAS ERSKINE SOUPER,

of the Presbytery of Jersey City, was a lineal descendant of Rev. Thomas Erskine; born at Aberdeen, Scotland, November 5th, 1808, and died in Jersey City, August 13th, 1889. At the age of nineteen he united with the Presbyterian Church of Aberdeen, and became active in religious work. Having the ministry in view, he began study in Aberdeen College, but was after a time compelled to enter upon business in London. He came to Philadelphia in 1852, and was in the shipping business for some years. During the civil war he was in St. Louis. About 1870 he removed to Morristown, N. J., and was engaged in missionary labor, doing the work of a lay evangelist in Morris County and other parts of the State. He was ordained to the gospel ministry in 1875, was never settled over a church, but preached frequently and supplied churches.

In 1882 he removed to Jersey City, and became Chaplain at the Penitentiary and Almshouse of Hudson County, and remained in office until his death. The last Sabbath of his life he performed his duties with unusual zeal, and spoke of the services as very refreshing to himself. He fell asleep full of trust in the love and mercy of his Lord.

His quick sympathies and tenderness of manner won him access to all, and his life abounded in good works and kind feeling. He was twice married; first to Salome Fisher, daughter of the Rev. Henry Fisher, of London; and second to Rachel Richards, of Philadelphia, who survives him. He left no children.

WILLIAM H. REID,

of the Presbytery of Monmouth, was born at Johnstown, N. Y., June 5th, 1839, and died December 26th, 1888, at Cairo, Egypt, where he was buried in a garden, the burial-place of the American U. P. Church. He united with the Presbyterian Church of Johnstown, March 5th, 1856, graduated at Union College, Schenectady, 1864; spent one year in the Princeton Theological Seminary, and two years in Union Theological Seminary in New York. Entered the Episcopal Church and was ordained at Wilmington, Del., 1867; was assistant minister in Old St. Ann's, Brooklyn, from 1867 to 1869, and then for five years rector of the Church of the Mediator, Brooklyn, N. Y. He united with the Reformed Episcopal Church in 1874, organized four churches in that connection, and was identified for a time with a Mission enterprise in Eighty-sixth street, New York. He was unremitting in toil, and would say, "We are doing a work for the Master that no other denomination can accomplish. It is imperatively demanded and must be done."

He traveled extensively, going three times to Europe. His sermons were models of clear thought and elegant language, and unsparingly defensive of the evangelical doctrines of the New Testament. He renewed his relation with the Presbyterian Church, and in April, 1888, left America for an extended tour abroad, and eight months after died in Egypt. His life is marked by unselfishness and philanthropy, and is remembered for the sweetness and gentleness of its piety. He was never married.

EDWARD D. BRYAN,

of the Presbytery of Morris and Orange, was born at Harrisburg, Pa., June 14th, 1812, and united with the Presbyterian Church at Charleston, S. C., in early years. He would have graduated at Princeton College in 1834, but was obliged to go south in pursuit of health. He graduated at Princeton Seminary in 1837, was licensed by Presbytery of Newcastle the same year, and ordained and installed pastor by Presbytery of Bedford at Rye, N. Y., 1838, where he labored until 1860. His second place of settlement was Washington, N. J., from 1861 to 1870, when he was called to Carbondale, Pa., where he was pastor from 1870 to 1881. He then removed to Orange, N. J., being seventy years of age, where he lived for six years longer, retired from active duty, dwelling among his brethren, a disciple greatly beloved by the Church of God.

He died at the home of his daughter, in Carbondale, where he had gone to fulfill a preaching appointment, his death being caused by the exposure of the journey, November 30th, 1888. His burial was at Rye, N. Y. He married, in 1845, Sarah B. Conger, daughter

of John S. Conger, M. D., of New York city, who survives him. He left five sons and two daughters.

He was greatly beloved in each of his three pastoral charges, and his faithfulness will long be remembered.

JAMES PATRIOT WILSON, D.D.,

of the Presbytery of Newark, was born in Philadelphia, December 25th, 1808. His father was Rev. James P. Wilson, D.D., pastor for many years in Philadelphia, and distinguished for ability and learning. He graduated from the University of Pennsylvania in 1824, studied theology with his father, and was ordained and installed pastor of the church, Neshaminy, Pa., 1839. He became president of Delaware College, Newark, Del., in 1847. In 1850 he was professor in Union Theological Seminary, New York, where he remained for three years. In October, 1853, he was installed pastor of South Park Church, Newark, N. J., and in this relation he continued till it was dissolved by his death, May 22d, 1889, a period of nearly thirty-six years. He was the only pastor of this church. He was a member of the Board of Foreign Missions, and President of the Board of Directors of the German Theological Seminary at Bloomfield, N. J. He died, after a short illness, in Newark, N. J., ending a useful and honored life. His widow survives him, and one daughter, also a widow, with several children.

ALFRED YEOMANS, D.D.,

of the Presbytery of Morris and Orange, was born at North Adams, Mass., December 3d, 1830. His father, Rev. Dr. John W. Yeomans, was president of Lafayette College, and Moderator of the General Assembly in Rochester, N. Y., 1860. He graduated at Princeton College, 1852, and from Princeton Seminary, 1860, and was ordained and installed by the Presbytery of Newton over the Musconetcong Valley Church, N. J. In June, 1865, he was called to the Calvary Presbyterian Church at Rochester, where he remained for two years, but was not installed. He became pastor at Bellefonte, Pa., in 1867, and two years later he was called to the Central Church, Orange, N. J., made vacant by the death of his brother. His twenty years' ministry transformed the Central Church from a new enterprise into one of the strongest, most liberal and best equipped churches in the Presbytery. It stands the monument of his faithful labors. He was made a member of the Board of Home Missions and presided as Moderator of Synod in 1882. He was trustee and director of Princeton Seminary, Director of the German Theological Seminary at Bloomfield and a trustee of Princeton College. In the midst of his years and his ever-growing usefulness, he was suddenly stricke

down, and, after four days illness, died at Orange, March 20th, 1889. He left a widow and five children.

EDWARD E. RANKIN, D.D.,

of the Presbytery of Newark, was born at Newark, N. J., May 15th, 1820. He was one of ten children of William and Abigail Rankin. His elder brother, William Rankin, was for many years the honored Treasurer of the Board of Foreign Missions.

He graduated at Yale College, 1840, and Union Theological Seminary, 1843, and settled at Springfield, N. J., the same year. In 1845 he made an extensive tour in Europe, and on his return resumed his pastoral duty at Springfield. In 1850 he became pastor of the 42d Street Church, New York City, where he remained until 1863. He was in the service of the Christian Commission during the late civil war. In 1866 he became pastor of the Congregational Church in Fairfield, Conn., and resigned in 1879, in consequence of declining health, and settled in Newark, where he lived until his death, July 22d, 1889. His wife was Emily Watkinson, of Hartford, Conn., to whom he was married in 1847, who survives him, with five sons and one daughter. One son is in the ministry.

GEORGE HALE, D.D.,

of the Presbytery of New Brunswick, was born in Catskill, N. Y., June 8th, 1812. He graduated at Williams College, Mass, 1831; was tutor in college for two years; graduated at Princeton Theological Seminary, 1838; and was ordained and installed pastor at Pennington, N. J., by the Presbytery of New Brunswick, 1839, where he continued as pastor for over thirty years. In 1869 he became Secretary of the Board of Ministerial Relief, and continued in this office, serving with great acceptance, for sixteen years, when impaired health required his retirement from active service. He was a member of the Board of Publication, of the Board of Education, and a Trustee of Princeton Theological Seminary. The fiftieth anniversary of his entrance upon his work at Pennington was to be commemorated on the Sabbath following his death, which occurred at Frankford, Pa., November 11th, 1888. He was faithful and successful in all the relations he sustained in the ministry.

He was married, in 1842, to Eliza R. Ingham, of Salisbury, Pa., who survives him, with two sons and three daughters.

ALEXANDER TAGGART MCGILL, D.D., LL.D.,

of the Presbytery of New Brunswick, was born at Canonsburg, Pa., February 24th, 1807. He graduated at Jefferson College, 1826; studied theology in the Associate Presbyterian Seminary; taught

in Baldwin Academy, Milledgeville, Ga.; studied law and was admitted to the bar in 1830; was surveyor of the Cherokee Land Reservation in Georgia; and in 1836 was ordained and installed over four small churches by the Seceder Synod, at Carlisle, Pa. In 1838 he was installed over the Church of Carlisle by the Presbytery of Carlisle, where he remained until 1842, when he was appointed professor in the Western Theological Seminary at Alleghany. He was professor in Columbia, S. C., Theological Seminary for one year; and in 1854 became Professor of Pastoral Theology and Church Government in Princeton Seminary. He became professor emeritus in 1883, having reached his seventy-seventh year. In 1850-62 he was Permanent Clerk of the General Assembly (O. S.), and in 1862-70 Stated Clerk. In 1848 he was Moderator.

He was widely and favorably known both as a preacher and professor, and was greatly beloved by the many now in the ministry who profited by his instructions while students in theology. The closing scenes of his long and venerated life were in keeping with his character, full of faith and cheerfulness.

He married (first) in 1837, Eleanor A. McCulloch, of Lewistown, Pa.; and (second) Catherine Bache Hodge, of Princeton, daughter of Professor Charles Hodge, 1875. Three sons and three daughters survive him.

He died in Princeton, January 13th, 1889, in his eighty-second year.

SAMUEL McCLINTOCK HAMILL, D.D.,

of the Presbytery of New Brunswick, was born at Norristown, Pa., 1812, and died September 20th, 1889, at Trenton, N. J. He pursued a thorough collegiate course and also studied theology. In 1834 he entered upon his great life work as an educator, becoming principal of the Lawrenceville, N. J., High School, where he continued to be the head of the institution for half a century, and sent out year by year numbers of young men, now many of them in the ministry, and others useful in their various vocations. About five years ago the school was purchased by the John C. Green estate, and on this foundation the good work of Dr. Hamill is perpetuated.

He built, upon retiring, a house at Lawrenceville, which was consumed by fire, when he removed to Trenton. He was President of the New Jersey Historical Society, and a Trustee of Princeton Theological Seminary. He was connected with various benevolent institutions, more particularly with the State Insane Asylum at Trenton, whose prosperity is largely due to his wise oversight as President of the Board of Managers.

His noble life has left behind its sweet memories, precious to all who have felt its influence.

ALANSON A. HAINES,
Committee on Necrology.

III.—REPORT OF THE PERMANENT COMMITTEE ON
SYNODICAL HOME MISSIONS.

With humble gratitude to Almighty God, your Committee on Synodical Home Missions presents its third annual report. The year has been one of blessing. The favor of God appears in the excellent work done in and by these weaker churches; in the increase of contributions to Synod's fund, and in the growing interest of ministers and churches in this important work. In every one of the 69 churches and mission fields aided by this fund the gospel has been preached more or less regularly during the year. Not even the weakest has failed to receive its portion, though two churches in West Jersey have had preaching for only part of the year. The aid-receiving churches of Synod have admitted 508 on confession of faith and 144 by certificate. This makes an average of nearly 10 to each church. Nearly all of these fields are difficult to cultivate. Ignorance, Sabbath-breaking and intemperance make some of these fields the hardest kind of missionary ground. Some of our older churches which have a noble record barely maintain their existence because the young people of the congregation are moving away, and the foreigner buys the farm, but has no interest in the church. Thus the mission of most of our country churches is to look after these strangers, and, if possible, win them and their children to the church and the Sabbath-school. As a result of Synod's sympathy, these churches are greatly encouraged. The thoroughness with which their interests are looked after, and the certainty of promptness in the matter of supplying their need, stimulate to the utmost the labors of these devoted brethren. On the other hand, the responsibility of Presbytery makes it careful and conservative to a degree. Indeed, there is danger that as new work means providing additional funds, we will be too timid in taking hold of new and important enterprises.

During the past year one church in Presbytery of Newark has become self-sustaining. Eleven churches in the different Presbyteries have asked for less. Two churches that were formerly self-supporting have asked for help - one rent by schism, and the other one of the old churches of Synod. The Presbytery of Morris and Orange has three new fields of labor.

It is with no little gratitude that we are able to report that the Treasurer has received, during the past year, the sum of \$12,411.81. This is an advance of \$1,003.11 upon the receipts of the previous year. There has been received from the

Presbytery of Elizabeth,	\$1,343 64
“ Jersey City,	1,173 01
“ Monmouth,	1,069 81
“ Morris and Orange,	2,450 92
“ Newark,	1,913 80
“ New Brunswick,	2,456 33
“ Newton,	893 95
“ West Jersey,	1,110 35
	<hr/>
	\$12,411 81

Thus it appears that the Presbytery of Morris and Orange exceeds its quota by \$277.92; New Brunswick, \$313.33; Monmouth, \$57.81; West Jersey, \$24.35, and Jersey City, \$24.01.

When we compare the contributions of this year with those of last year, we find that the Presbytery of Newark sends \$434.45 more; New Brunswick, \$313.34; Morris and Orange, \$266.95; Jersey City, \$135.52; Monmouth, \$41.58, and Elizabeth, \$4.97. Newton and West Jersey send less than last year, but West Jersey, though with a diminished contribution, yet exceeds the amount asked from her by \$24.35; so her record is unimpeachable. We would urge upon those Presbyteries that have failed to make up their quota to do their utmost to raise the full amount of their apportionment. Especially would we plead with the strong and loyal Presbytery of Elizabeth so to re-arrange and recast her method of procuring her apportionment as to secure the amount needed.

The work of Synod is important, necessary and, with rare exceptions, a prosperous one. It is our work, and the Lord helping us we shall do it. It is the firm conviction of your Committee that every one of these churches really merits the help given. The efficiency and economy of Synod's administration, as well as the great importance of the work, will commend it more and more to the prayers and generous contributions of God's people.

To this general statement is added a brief report of some of the Presbyteries:

Presbytery of Jersey City.—This Presbytery has under its care eight organized missionary churches, one unorganized mission field, served by seven pastors and one student; aided the past year to the amount of \$1,669.50. Three pastors have been installed, two of whom were also ordained. One new church is in process of construction and nearly finished; one church has been renovated and much improved.

The Presbytery of Monmouth has the same number of churches receiving aid as last year. Although more changes have occurred in the ministry, the churches have all been steadily supplied with preaching. The instability of the ministry is due to the smallness of the salaries which we are able to offer. The average stipend

paid by eight of our feeble churches is only six hundred and thirty dollars. This will account for the inconstancy of the ministers, and the difficulty of constituting permanent pastorates. Two pastors have been installed—one at Keyport and the other at Moorestown. Riverton and Point Pleasant have pastors-elect.

A good degree of prosperity has attended the labors of our faithful ministers. Our churches generally report additions to their membership, a larger attendance in their sanctuary and increased number in the Sabbath-schools.

Some of our churches have received large accessions. The church of Providence reports twenty-seven, and the church at Jacksonville eighteen, both under the pastoral care of Rev. A. L. Hyde. The church of South Amboy has added to its roll fifteen new members. The church of Barnegat has renovated its house of worship, adding greatly to its comfort and beauty.

The greatest drawback to our work is the frequent changes in the ministry, and the difficulty of obtaining a settled ministry for the reason already cited. If we could secure manses for our churches, it would add immensely to the efficiency and permanence of the ministry.

The Presbytery of Newark reports that it has under its care four aid-receiving churches. One has become self-supporting, and one asks aid for only half the amount received last year and gives good hope of becoming self-sustaining next year. In all, there have been regular accessions under the blessing of God and the faithful service rendered by our ministers. These facts have largely increased the interest and confidence of all in the practical working of Synod's plan.

The Presbytery of New Brunswick reports that it has under its care three churches. Two of them, Titusville and Stockton, ask for less, and these churches have made substantial progress during the last year. The Witherspoon Street Church, of Princeton, composed of colored people, has received quite a large accession of members, but little or no increase in financial strength.

The Presbytery of Newton reports six churches aided by Synod to the amount of \$637.50. These report for the year one pastor settled, six elders ordained, a church in course of erection, a manse built, a church repaired and beautified, 30 members received on examination, 15 by letter, a total membership of 381, a Sabbath-school membership of 519, benevolent contributions amounting to \$661, and for congregational purposes \$6,090.

The Presbytery of West Jersey reports hopeful progress on its mission field. A chapel has been built for the Liberty Park German Church, Camden, recently organized, at a cost of about \$200, all paid for. The church edifice at Pleasantville has been reseated, re-

painted and carpeted, at a cost of several hundred dollars, all paid for. The people of Elmer are building a parsonage and hope to have it soon finished.

The Sabbath-schools on all the fields show a very vigorous life, some of them having made a large increase in their membership.

The real value of the work done, however, is perhaps best shown by the additions to the membership. During the synodical year these amount to 104 on confession and eleven by letter. On the Brainerd field, at the village of Weymouth, sixteen have been added to the church on confession. Seventeen on confession and two by letter have been added to the Pleasantville church. Of the nineteen missionary churches, eleven have been made to rejoice in accessions to their membership.

Young people's societies have been formed in Glassboro, Berlin and Elwood (Brainerd Church), and give good hope of excellent results.

The village of Weymouth, to which reference has already been made, had been without any religious service for about two years until last summer, when Rev. George C. Bush, the missionary living at Elwood, visited it and found the people hungry for the gospel. He commenced services there with the result as stated above, the ingathering of sixteen into the church, with more yet to come. Leeds' Point, that has been neglected for years, was visited by Mr. John Moore, the young missionary laboring at Absecon through the summer. The result of his visit was the re-opening of the church and the re-establishment of church services with an average attendance of 55, and of the Sunday-school with an average attendance of 60. A very promising opening at Cramer's Hill, a town with a population of more than 3,000 inhabitants, just outside of Camden city, is about to be occupied as a missionary enterprise.

While it cannot be said that any of the missionary churches reached a condition of self-support during the year, it can be said that a few are making steady progress in that direction, and that all have done a good work for the communities where they have been planted.

RECOMMENDATIONS.

1. That Synod renews its expression of heartiest thanks to Elmer Ewing Green, Esq., for his services as Treasurer of Synodical Home Missions, and asks him to serve during the ensuing year.

2. That Synod undertake to raise, during this year, the sum of \$13,057, apportioned as follows :

Presbytery of Elizabeth,	\$2,128
“ Jersey City,	1,149
“ Monmouth,	1,012
“ Morris and Orange,	2,173
“ Newark,	2,266
“ New Brunswick,	2,143
“ Newton,	1,100
“ West Jersey,	1,086

\$13,057

3. That allotments be made to Presbyteries as follows :

Presbytery of Elizabeth,	\$300
“ Jersey City,	2,200
“ Monmouth,	3,600
“ Morris and Orange,	1,800
“ Newark,	800
“ New Brunswick,	500
“ Newton,	800
“ West Jersey,	3,600

\$13,600

All of which is respectfully submitted.

JOHN DIXON,
Chairman.

IV.—REPORT OF TREASURER OF SYNODICAL HOME MISSIONS.

To the Synod of New Jersey :

Your Treasurer of Synodical Home Missions respectfully presents the following report :

The end of the third fiscal year of Synodical Home Missions in New Jersey brings us again to a consideration of the progress of the work. In its moral aspect it is presented to you by your Permanent Committee on Synodical Home Missions, and on its material side it must be presented by your Treasurer.

At the last meeting of the Synod, your Permanent Committee made recommendations that the sum of thirteen thousand and fifty-seven dollars should be raised during the third fiscal year, and that the sum of thirteen thousand dollars might be drawn by the Presbyteries for work done within the same time. The parts in which the sum to be raised was apportioned among the Presbyteries and the parts in which the sum to be put to use was allotted to them are fully set forth in Schedules 1 and 2, hereunder written.

SCHEDULES 1 AND 2.

	Contributions asked to Oct. 1, 1889.	Sums allotted to Oct. 1, 1889.
Elizabeth,	\$2,128 00	\$300 00
Jersey City,	1,149 00	2,050 00
Monmouth,	1,012 00	3,600 00
Morris and Orange,	2,173 00	1,350 00
Newark,	2,266 00	800 00
New Brunswick,	2,143 00	500 00
Newton,	1,100 00	800 00
West Jersey,	1,086 00	3,600 00
	<hr/> \$13,057 00	<hr/> \$13,000 00

The recommendations having been adopted by you, and duly certified by your Stated Clerk, as required by the plan, became the basis of the year's work.

With the closing of one twelvemonth begins the inflow for the next. May the Treasurer be pardoned for expressing the wish that the stream of contributions, rising thus early, might run with greater steadiness and uniformity throughout the year, and not be, as it is, subject to change with changing times and seasons. But be this hereafter as it may, the stream so filled the treasury in the past year that it could meet all draughts upon it.

The receipts have been as follows :

Elizabeth,	From 25 churches,	\$1,343 64
Jersey City,	“ 24 “	1,173 01
Monmouth,	“ 44 “	1,069 81
Morris and Orange,	“ 41 “	2,449 92
Newark,	“ 23 “	1,913 80
New Brunswick,	“ 33 “	1,852 99
“ “	From an individual donor,	100 00
Newton,	From 28 churches,	893 95
West Jersey,	“ 44 “	1,110 35

In two Presbyteries the number of churches giving is the same as in the preceding year, in five there is an increase in the number, and in but one has there been a falling off. Besides these sums, your Treasurer has received from three persons (one the pastor of a church in Morris and Orange, and two members of churches in New Brunswick) \$504.34. The contributions from all sources, in the third fiscal year, amounted to \$12,411.81, \$1,000 more than in the preceding year, and when added to the balance at the end of the last fiscal year, raised the sum which might be drawn upon to \$16,117.45. In Schedule 3, hereunder written,* the contributions appear under the several heads which have become known by habitual use; and in Schedule 4, hereunder written, † is a comparative exhibit by Presbyteries of the gifts of the churches in the second and third years. In viewing attentively the subject of contributions, it is to be remembered that now, as a year ago, the word church is not used with perfect accuracy. From one point of view it may mean mission chapels or stations as well as churches fully organized; from another it may include not only congregations stately worshipping at a particular place, but also Sabbath-schools and missionary societies and bands connected with them. For a more correct classification of the associated agents to which Synodical Home Missions must look chiefly for support, reference should be made to Schedule 3 and the Summary of Account.

Upon a treasury thus supplied by the contributions of Presbyterians throughout the State, draughts have been regularly made for the support of the gospel in many places in New Jersey, and for the expenses of administration.

The expenditures have been as follows :

Elizabeth,	In 1 field,	\$300 00
Jersey City,	“ 8 fields,	1,669 50
Monmouth,	“ 19 “	3,058 32
“	Presbyterial Missionary,	519 20

* See p. 56.

† See p. 60.

Morris and Orange,	In 9 fields,	\$1,224 00
Newark,	" 4 "	850 00
New Brunswick,	" 3 "	470 95
Newton,	" 6 "	587 50
West Jersey,	" 19 "	2,834 98
" "	Presbyterial Missionary,	474 97
		<hr/>
		\$11,989 42
Expenses of administration,		128 90
		<hr/>
		\$12,118 32

The whole number of churches (again employing that word in a very broad sense) in which aid has thus been given and received, is sixty-nine, one more than in the preceding year; and the draughts upon the treasury for the support of the gospel have taken from it \$11,989.42, about \$200 less than in the preceding year. For the uses and purposes thus barely mentioned, \$12,118.32 were drawn from the Treasury in the third fiscal year, leaving therein, at its close, \$3,999.13. By no means, however, can all of this money be diverted whithersoever Synod may choose. At least \$3,100 must be held for the benefit of those ministers and missionaries who have rendered service in the last quarter of the third fiscal year, and not more than \$900 are subject to disposal at your pleasure. In Schedule 6*, hereunder written, will be found a comparative exhibit by Presbyteries of the payments made during the second and third years on account of appropriations for the services of ministers and missionaries. In thinking upon it, an explanation fully made with reference to the similar schedule to the last report should be recalled to mind. The remembrance of it will serve to exonerate the Presbyterial Committee on Home Missions in the Presbytery of Newark and your Treasurer from any charge of expending more than the sum allotted to that Presbytery for use in the last fiscal year.

Your Treasurer would next briefly refer to some facts and figures which may be provocative to thought and effort concerning the further prosecution of Synodical Home Missions in New Jersey. A little more than two years ago, \$37,583.98 were given within a twelvemonth to the Board of Home Missions by the Presbyterians of New Jersey, but they took back about \$9,200, leaving but \$28,389.74 for work in other States and Territories. According to the last report of the Board, the Presbyterians of New Jersey gave \$38,358.85 in the year ending March 31st, A.D. 1889, and asked for nothing. Thus the Synodical scheme has, from a financial standpoint, advanced the cause of Missions throughout the nation. Turning to our own State, we observe that, shortly before the adoption of the Synodical Plan, less than \$10,000 were granted by the

* See p. 60.

Board of Missions in aid of gospel ministrations in the feebler churches and more destitute parts of the State. Now, \$12,000 are yearly expended in like work ; and not only is the amount increased, but it is paid out with a more ready hand. Thus the plan has promoted Mission work within our own borders. A year ago the receipts of a twelvemonth did not meet the charges of a like time ; now the Treasurer's accounts show that the income of the third fiscal year slightly exceeded the expenditure, and that he has money in hand to satisfy every maturing obligation. This seems to prove that not merely is the work held in esteem by those among us who draw from the treasury, but is growing in favor among those who supply that treasury out of their abundance. Notwithstanding these pleasing truths, there is, it may not be denied, a faint opposition in some quarters to the plan and its workings. Cannot you, who have the wisdom and the power, cause these and other facts so to be marshalled, and so to be applied with argument and with authority, that all objections to the scheme shall sink into nothingness? Again, although the contributions of the last fiscal year went beyond the disbursements, and still further, beyond the gifts of the preceding year, they have not reached the mark which your Committee, after due deliberation, recommended and you confirmed. Shall not they, whose right it is, take action to bring the contributions to the full measure? And may it not be that the way to success will be on the line of apportioning the sum to be raised according to proved ability and liberality, rather than by the method of counting the heads of church members? With these meagre suggestions, and with no further recommendations of any kind, your Treasurer finally acquits himself of the duties of the third fiscal year.

And all these matters and things are respectfully submitted, this 22d day of October, A D. 1889.

ELMER EWING GREEN,
Treasurer.

SCHEDULE 3.

Referred to in the foregoing report as thereunder written.

Contributions to the work of Synodical Home Missions during the year ending October 1st, 1889.

FROM CONGREGATIONS, SABBATH-SCHOOLS AND SOCIETIES IN THE PRESBYTERY OF ELIZABETH.		FROM CONGREGATIONS, SABBATH-SCHOOLS AND SOCIETIES IN THE PRESBYTERY OF JERSEY CITY.	
	Congregations, Schools.	Congregations, Schools.	Societies.
Basking Ridge,	\$70 00		
Bayonne City, 1st,	8 00		
Bethlehem,		\$73 00	
Clarksville,		5 00	
Clinton,		13 00	
Connecticut Farms,	40 00	240 00	
Cranford,	16 93		
Dunellen,	3 12		
Elizabeth, 1st,	120 00		
“ 2d,			
“ 3d,		3 76	
“ 1st German,	20 00	18 00	
“ Madison Avenue,	10 00	20 00	
“ Marshall Street,	13 50		
“ Siloam,	18 53		
“ Westminster,			
Iamington,	142 80		
Liberty Corner,	58 20		
Lower Valley,	10 00		
Metuchen,	38 28		
Perth Amboy,	50 00		
Plainfield, 1st,	16 81		
“ Crescent Avenue,	210 00		
Pluckamin,	50 00		
Kahway, 1st,	12 00		
“ 2d,	140 00		
“ German,	2 00		
Roselle,	52 50		
Springfield,	42 00		
Westfield,	42 00		
Woodbridge,	50 00		
Arlington,			
Avondale,			
Bergen,			
Carlstadt,			
Claremont,			
Englewood,			
“ Calvary Chapel,			
Garfield,			
Hackensack,			
Hoboken,			
Jersey City, 1st,			
“ 2d,			
“ Scotch,			
“ Westminster,			
Kingsland Mission Chapel,			
Newfoundland,			
Norwood,			
Passaic,			
“ Dundee Chapel,			
“ German Evangelical,			
Paterson, 1st,			
“ 2d,			
“ Madison Avenue Chapel,			
“ 3d,			
“ 1st German,			
“ Broadway German,			
“ Church of the Redeemer,			
“ East Side,			
“ Westminster,			
Rutherford,			
“ Lyndhurst Chapel,			
Tenafly,			
		\$12 94	
		5 00	
		45 91	
		5 00	
		24 00	
		10 57	
		2 55	
		17 25	
		10 00	
		30 34	
		68 00	
		200 00	
		12 00	
		100 00	
		11 00	
		125 89	
		23 00	

Weehawken,	\$2 00	Red Bank,	\$32 60
West Hoboken,	80 00	Riverton, Calvary,	13 80
West Milford,	20 00	Sayreville, German,	16 00
		Shamong,	28 00
		Shrewsbury,	19 40
		South Amboy,	63 00
		Tennent,	6 00
		Tom's River,	10 60
		Tuckerton,	
		Whiting,	
			\$2 00
FROM CONGREGATIONS, SABBATH-SCHOOLS AND SOCIETIES IN THE PRESBYTERY OF MONMOUTH.			
Allentown,	45 00		
Asbury Park, 1st,	20 00		
Asbury Park, Westminster,	12 50		
Barnegat,	40 50		
Beverly,	26 00		
Bordentown,	56 40		
Burlington,	9 20		
Bustleton, Providence,	10 00		
Columbus,	80 20		
Cranbury, 1st,	63 96		
" 2d,	3 00		
Cream Ridge,	\$8 60		
Delanco,			
Englishtown,	8 40		
Farmingdale,	11 04		
Forked River,	75 00		
Freehold, 1st,	47 00		
Hightstown,	18 72		
Holmanville,	4 00		
Hope,	12 00		
Jacksonville,	80 00		
Jamesburg,	7 60		
Keyport,	35 00		
Lakewood,	25 00		
Long Branch,	12 16		
Manalapan,	30 00		
Manasquan,	9 80		
Manchester,	40 00		
Matawan,	14 25		
Moorestown,	5 20		
Mount Holly,	9 00		
New Gretna,	28 43		
Ocean Beach,	10 45		
Oceanic,	4 00		
Perrineville,	3 00		
Plattsburg,	6 00		
Plumstead (New Egypt),			
Point Pleasant,			
			\$20 00

FROM CONGREGATIONS, SABBATH-SCHOOLS AND SOCIETIES IN THE PRESBYTERY OF MORRIS AND ORANGE.

Berkshire Valley,	5 00
Boonton,	40 00
Chatham,	55 00
Chester,	10 00
Dover,	100 49
" Welsh,	5 00
East Orange, 1st,	176 80
" Elmwood Chapel,	
" Bethel,	25 56
Fairmount,	2 74
Flanders,	20 00
German Valley,	20 00
Hanover, 1st,	40 00
Madison,	150 00
Mendham, 1st,	70 50
" 2d,	35 00
Mine Hill,	12 00
Morris Plains,	28 25
Morristown, 1st,	225 00
" South Street,	225 00
Mt. Freedom,	9 21
Mt. Olive,	4 00
Myersville, German,	7 00
New Providence,	8 00
New Vernon,	36 27
Orange, 1st,	200 00
" 2d,	163 91
" Central,	250 00
" German,	10 00
" Hillside,	55 20
" St. Cloud,	
	10 00
	\$20 00

FROM CONGREGATIONS, SABBATH-SCHOOLS AND SOCIETIES IN THE PRESBYTERY OF NEW BRUNSWICK.			FROM CONGREGATIONS, SABBATH-SCHOOLS AND SOCIETIES IN THE PRESBYTERY OF NEW BRUNSWICK.		
	Cong.	S. S.		Cong.	S. S.
Parsippany,	\$22 98		Alexandria, 1st,	\$5 00	
Pleasant Dale, German,	20 00		Amwell, 1st (Reaville),	25 00	
Pleasant Grove,	10 00		“ 2d (Mt. Airy),	7 83	
Rockaway,	87 50		“ United 1st (Ringoes),		
Schooley's Mountain,	20 00		Bound Brook,	35 00	
South Orange,	114 30		Dayton,	40 00	
Stirling,	9 00		Dutch Neck,	40 00	
Succasunna,	15 00		Ewing,	25 06	
Summit, Central,	113 81		Flemington,	100 00	
Whippany,	12 00		Frenchtown,	30 00	
Wyoming,	5 40		Hamilton Square,	11 18	
FROM INDIVIDUALS.			Holland,	10 00	
Rev. A. Cushing Dill, \$1 00	1 00		Hopewell,	8 66	\$4 00
FROM CONGREGATIONS, SABBATH-SCHOOLS AND SOCIETIES IN THE PRESBYTERY OF NEWARK.			Kingston,	12 00	
Bloomfield, 1st,	127 75		Kingwood,	2 00	
“ Germant,			Lambertville,	50 00	
“ Westminster,			Lawrenceville,	40 00	
Caldwell,	50 00		Millford,	28 00	
E. Newark, Knox,	20 00		New Brunswick, 1st,	14 14	
Lyon's Farms,	18 00		“ 2d,	30 00	10 00
Montclair, 1st,	82 00		Pennington,	40 00	
“ Trinity,	50 00		Princeton, 1st,	59 61	
Newark, 1st,	200 00		“ 2d,	31 17	
“ 2d,	150 00		Ringoes, Kirkpatrick Memorial,	2 00	
“ 3d,	200 00		Stockton,	6 00	
“ 6th,	15 00		Titusville,	11 66	10 00
“ 1st German,	20 00		Trenton, 1st,	397 42	5 33
“ 2d German,	20 00		“ 2d,	36 97	
“ 3d German,	15 00		“ 3d,	176 00	
“ Bethany,	15 00		“ 4th,	147 80	
“ Calvary,	30 00		“ 5th,	9 00	
“ Central,	156 02		“ Bethany,	25 00	
“ High Street,	120 00		“ Prospect Street,	237 34	
“ Memorial,	25 50				
“ Park,	275 00				
“ Plane Street,	10 00				
“ Roseville,	109 49				
“ South Park,	200 00				
“ Wickliffe,					
“ Woodside,	5 00				

FROM INDIVIDUALS.

A friend for credit of New Brunswick Presbytery, \$100 00
 F. L. Janeway, New Brunswick, 1st, 500 00
 D. Lawshe, Stockton, 3 34

603 34

FROM CONGREGATIONS, SABBATH-SCHOOLS AND SOCIETIES IN THE PRESBYTERY OF NEWTON.

Andover,	\$9 35		
Asbury,	75 00		
Beattystown,	5 00		
Belvidere, 1st,	10 00		
" 2d,	8 00		
Blairstown,	125 00		
Bloomsbury,	20 00		
Branchville,	20 00		
Danville,	18 00		
Deckertown,	10 00		
Delaware,	25 00		
Greenwich,	125 00		
Hackettstown,	25 27		
Harmony,	20 00		
Hope,			
Johansonsburg, Yellow Frame,			
Knowlton,	11 00		
Lafayette,	6 00		
Mansfield, 2d,			
Marksboro,			
Montana,	30 00		
Musconetcong Valley,	125 00		
Newton,	10 00		
North Hardiston,	28 00		
Oxford, 1st (Belvidere),		\$2 00	
" 2d (Oxford),			
Papakating,	60 00		
Phillipsburg, 1st,	12 07		
" Westminster,	15 00		
Sparta,	5 00		
Stanhope,	44 66		
Stewartsville,	14 00		
Stillwater,	3 00		
Swartswood,	32 00		
Wantage, 1st (Deckertown),			
" 2d (Beemerville),			
Washington,			

FROM CONGREGATIONS, SABBATH-SCHOOLS AND SOCIETIES IN THE PRESBYTERY OF WEST JERSEY.

Alsecon,	8 25		
Alco,	10 00		

Atlantic City, 1st,	\$50 00		
" German,	4 50		
Berlin,	25 00		
Billingsport,	9 00		
Blackwoodtown,	32 00		
Bridgeton, 1st,	60 00		
" 2d,	80 58		
" West,	40 00		
Bunker Hill,	3 00		
Camden, 1st,	150 00		\$10 00
" 2d,	44 00		
" 3d,	10 00		
" Liberty Park, German,	3 00		
Cape Island,	21 00		
Cedarville, 1st,	14 75		
" 2d,	2 00		
Clayton,			
Cold Spring,	35 00		
Deerfield,	8 10		
Elmer,	13 00		
Elwood, Brauner,			
Fairfield,	3 00		
Glassboro,	6 00		10 00
Gloucester City,	5 00		
Green Creek,			30 00
Greenwich,	25 00		
Haddonfield,	23 25		
Hammononton,	4 00		\$5 00
Janvier,	6 00		
Jericho,	3 00		
Leeds Point,	6 00		5 00
Mays Landing,	27 00		
Merchantville,	30 00		
Millville,	41 00		
Pittsgrove,	8 00		
Pleasantville,	50 00		25 00
Salem,	22 00		
Swedesboro,	30 00		
Tuckahoe,	10 00		
Vineland,	25 00		
Waterford,	10 00		
Wenonah,	21 00		
Williamstown,	21 00		
Woodbury,	19 17		
Woodstown,	14 00		

\$7 20
6 55

SCHEDULE 4.

Referred to in the foregoing report as thereunder written.

Contributions by Presbyteries, during the second and third years, compared.

PRESBYTERY.	Number of Churches giving in		Increase or Decrease	Gifts in		Increase or Decrease.
	1887-8.	1888-9.		1887-8.	1888-9.	
Elizabeth,	25	25	. . .	\$1,338 67	\$1,343 64	\$4 97
Jersey City,	22	24	2	1,037 49	1,173 01	135 52
Monmouth,	41	44	3	1,028 23	1,069 81	41 58
Morris and Orange,	34	41	7	2,182 97	2,449 92	266 95
Newark,	24	23	D 1	1,479 35	1,913 80	434 45
New Brunswick,	33	33	. . .	*1,179 98	†1,952 99	773 01
Newton,	25	28	3	1,001 48	893 95	D107 53
West Jersey,	41	44	3	1,197 53	1,110 35	D87 18

*Seven persons, members of churches within this Presbytery, contributed the further sum of \$963.00.

† One person, a pastor of a church within this Presbytery, contributed the further sum of \$1.

‡ Of this sum \$100 were privately contributed for the credit of the Presbytery.

§ Two persons, members of churches within this Presbytery, contributed the further sum of \$503.34.

SCHEDULE 6.

Referred to in the foregoing report as thereunder written.

Payments, on account of appropriations for services made during the second and third years, compared by Presbyteries.

PRESBYTERY.	No. of Churches, etc., where aid was received.		Increase or Decrease.	Payments in		Increase or Decrease.
	1887-8	1888-9		1887-8.	1888-9.	
Elizabeth,	1	1	. . .	\$300 00	\$300 00	. . .
Jersey City,	9	8	D 1	1,675 00	1,669 50	D 55 50
Monmouth,	17	19	2	†3,314 03	†3,577 52	263 49
Morris and Orange,	7	9	2	1,187 50	1,224 00	36 50
Newark,	4	4	. . .	907 68	850 00	D 57 68
New Brunswick,	3	3	. . .	420 83	470 95	50 12
Newton,	6	6	. . .	570 83	587 50	16 67
West Jersey,	21	19	D 2	†3,809 19	†3,309 95	D 499 94

† These sums include the salaries of the Presbyterial Missionaries.

SUMMARY OF ACCOUNT

For the year ending October 1st, 1889.

DR.

To balance from last year,	\$3,705 64
contributions during the year from congregations, . .	11,510 15
" " " " Sabbath-schools, .	307 30
" " " " societies,	90 02
" " " " individuals, . . .	504 34
	<hr/>
	\$16,117 45

CR.

By payments for services of Ministers or Missionaries, .	\$11,989 42
payments for printing, postage, traveling and other	
expenses,	128 90
	<hr/>
	\$12,118 32
Balance to next year,	3,999 13
	<hr/>
	\$16,117 45

ELMER EWING GREEN,
Treasurer.

V.—REPORT OF THE TRUSTEES OF SYNOD.

The Trustees of the Synod of New Jersey report that on the 17th of June the tower (100 feet high) of the Seaside Chapel, at Long Branch, was struck by lightning and was seriously damaged. This Providential event compelled repairs and suggested improvements. Under the lightning clause four insurance companies, viz., the Phoenix, of New York; the North American, of Philadelphia; the Imperial; the London, Liverpool and Globe, together paid \$350 for the damage done by the lightning. One friend added \$500 for improvements and another \$50. The tower has been repaired and covered with shingles, and thereby greatly improved in strength and appearance.

The bequest of \$500 from Mrs. John Holmes, of Forked River, and the gift of \$50 from her son, B. F. Holmes, have been received in trust, to be invested for the benefit of the Presbyterian Church of Forked River.

The debt on the chapel at Holly Beach has been further reduced to \$161.74, with interest to be added. As the appointed custodians of funds given for the erection of seaside and other Mission chapels, the Trustees are always ready to execute the wishes of the donors.

BRAINERD MEMORIAL FUND.

Cash Received,

From October 17th, 1888, to October 21st, 1889.

From Rev. Henry A. Nelson, D.D.,	\$5 00
“ A Friend in New York, special,	300 00
“ Sunday-school of First Church, Bridgeton, . special,	25 00
“ A Friend in Princeton,	100 00
“ Miss N. M. S.,	1 00
“ Miss E. H. A.,	3 00
“ S. B. Brown,	50 00
“ Mrs. Coleman,	1 00
“ Notary,	1 00
“ A Friend in New York, special,	500 00
“ Mrs. F. B. Wallace, Elberon, special,	50 00
“ Four Insurance Companies, special,	350 00
“ Mrs. John Holmes, bequest, special,	500 00
“ Benjamin Franklin Holmes, special,	50 00
“ Rev. R. H. Nassau, West Africa,	20 00
	<hr/>
	\$1,956 00

Cash Expended.

To Holly Beach Chapel,	206 00
“ Seaside Chapel, Long Branch, repairs and insurance,	1,200 00
“ Balance for Investment,	550 00
	<hr/>
	\$1,956 00

ROBERT AIKMAN,
 CHARLES K. IMBRIE,
 E. R. CRAVEN,
 HUGH SMYTHE,
 ABRAHAM GOSMAN,
 WILLIAM THOMSON,
 A. H. DASHIELL,
 ALLEN H. BROWN,
 AMZI DODD,

Trustees.

Examined upon vouchers furnished and found correct, October
 23d, 1889.

FRANK L. JANEWAY,
 EDWARD E. SILL,
Finance Committee.

VI.—REPORT OF THE PERMANENT COMMITTEE ON UNEMPLOYED MINISTERS AND VACANT CHURCHES.

The Committee on Unemployed Ministers and Vacant Churches submit the following table, as gleaned from the Minutes of the General Assembly of 1889, showing the status of ministers and churches in the Synod of New Jersey (excepting the Presbytery of Corisco), for the year 1888-89.

The churches number	295
Having pastors,	224
Having stated supplies,	30
Having pastors elect,	13
	267
Vacant churches,	28
The whole number of ministers is	383
Settled pastors,	214
Stated supplies,	19
Not available as pastors,*	105
Chaplains, <i>in transitu</i> , &c.,	15
	353
Without charge,	30

For the Committee,

JOHN R. FISHER,
Chairman.

* Foreign Missionaries, 21; Honorably Retired, 15; Professors and Teachers, 36; Evangelists, 18; Secretaries, 7; Pastors emeritus, 8.

VII.—REPORT OF THE PERMANENT COMMITTEE ON WORK AMONG THE GERMANS.

Your Committee on Work Among the Germans would report that there are in connection with the Synod 15 German churches, with a membership of 1,929; a Sabbath-school membership of 2,911. Added on examination, 200. These churches are distributed as follows :

Presbytery.	No. of Churches.	Communi- cants.	Sabbath-school Membership.	Added on Examination.
Elizabeth,	2	359	399	13
Jersey City,	4	324	679	57
Monmouth,	1	106	110	20
Morris and Orange, . . .	3	278	277	30
Newark,	4	800	1337	74
West Jersey,	1	62	109	6
	<hr/>	<hr/>	<hr/>	<hr/>
	15	1929	2911	200

Although there has been no increase over the previous year, yet the work has been favored of God, the addition to the churches, on examination, averaging 13 $\frac{1}{3}$ to each church. Morris and Orange Presbytery has begun a Mission among the Germans in Orange Valley.

Your Committee deem it of particular importance to call the attention of Synod to the action of the General Assembly with regard to Christian and church work among the Germans and other foreign-speaking peoples.

The Assembly of 1888 appointed a special Committee "to inquire into the duties of the Presbyterian Church towards the immigrant population, with special reference to the Germans," etc. That Committee reported last May.

The Board of Home Missions, in its report, also called special attention to the same subject. Speaking of the rapidity with which the West and Southwest are filling up with people from the Old World, the Board gives as an illustration the fact that there are in Texas alone 20 counties which are "filled with Germans, and where the common speech of the people is almost wholly German."

Overtures from 10 Presbyteries to the Assembly of 1888 asked for organization in prosecuting the work among the Germans.

The special Committee of the General Assembly found that in 7 years of the present decade, 1881 to 1887, the immigrants numbered 3,724,237, an average of over 532,000 each year. Of this enormous total, the Germans number 1,127,072, or nearly one-third. And this rate of immigration continues. In view of the signs of an impending general European war, it will increase rather than decrease. The

remark is quoted of a prominent member of the German Reichstag : "The German people have now but one want—money enough to get to America." Of the German immigrants, it is estimated that three-fifths are Protestants, at least in name. The bare statement of these facts carries its own significant lessons.

As a Synod we are, in the providence of God, in a special manner connected with this work of preaching a pure and simple gospel to the German speaking people.

Aside from the large and increasing number of Germans in the bounds of the Synod, we are the sponsors for one and the larger of the two institutions in our church for the education of a German ministry.

In view of these facts and their bearing upon our duty and opportunity, your Committee recommend the adoption of the following resolutions :

1. That we urge upon our Presbyteries and churches to give renewed attention to Christian effort among the German speaking people within their bounds.

2. That we commend with deepened interest the work of the German Theological School at Bloomfield, and urge all our churches to sustain it with their gifts and prayers.

ALBERT ERDMAN,
JOS. S. VANDYKE.

VIII.—REPORT OF THE COMMITTEE ON SIMULTANEOUS MEETINGS.

The Special Committee of Synod upon Simultaneous Meetings in the interest of Foreign-Missions, respectfully report :

In obedience to the action of Synod last year, continuing the existing Committee and enlarging it by representatives from the Presbyteries, a meeting for re-organization was held December 13th, 1888, followed by others at intervals during the year. Of the new members, who had been actively associated with the earlier Synodical Committee from the beginning, Mr. Whitaker was chosen corresponding secretary, and Mr. Gummere treasurer. Subcommittees were appointed to outline plans, and correspondence was had with the Presbyteries according to Synod's direction. The work of preparation, thus distributed, has been earnestly kept in hand, and is now upon the eve of completion.

The Plan of Simultaneous Meetings for 1889, has been purposely made as different as possible from that of 1887. The same great work of Foreign-Missions has, necessarily, still been the cause of all our work ; and we have not deemed it wise to deviate from the particular point of view from which we regarded it in our former effort. The work of Foreign-Missions in obedience to our Lord's Mission-Command, is the theme and the aspect of the theme which we commend to all.

But whereas we formerly sought *publicity* for the Meetings, which should focus attention upon the Command, we now seek *ecclesiastical culture*. This idea was outlined in our former Report (*Minutes of Synod, 1888, pp. 69, 70*). Synod's recommendation (*ibid.*, p. 24) of "the appointment of cooperating committees by the Presbyteries and Sessions," has been a chief care with us, and the remainder of the Plan for 1889 has been made consistent with this. Instead of centres, and mass-meetings, and appointments made and supplied by the Synodical Committee, a plan of meetings managed by the Presbyteries and Sessions, has been devised. The ordinary occasions of congregational services have been selected for the time and place of Simultaneous Meetings ; the Sabbath-morning sermon, the Sabbath-school session of the same day, the evening service (chiefly for several contiguous churches together), the evening of the weekly church-prayer-meeting, and the ordinary weekly meetings of Foreign-Missionary societies within the churches. In the confidence (which we are already finding is not misplaced) that Synod's recommendation will secure Presbyterian and Sessional encouragement to this plan, we have simply suggested to the churches and pastors that the Mission-Command be made their theme in the ordinary manner of all these services. We have sought to facilitate these

simple arrangements, only by the publication of an uniform Sabbath-school programme, and one help for pastors or other speakers who may wish it, in what we regard as a valuable "synopsis of the Missionary enterprise." These two, with a "preliminary" circular of general "suggestions," are all the publications thus far issued.

The date selected for our Simultaneous Week this year is November 3 to 9 inclusive. This puts us in unison with the Assembly's foreign-missionary Sabbath, and it meets the wish of our rural congregations for a moonlit week, although to gain these advantages we shall find ourselves inconvenienced by the confusions of the civil elections.

The simple plan now outlined has already received a wide approval. Your Committee find satisfaction in thinking that, having this plan, the work of Simultaneous Meetings is done. Elsewhere it will be used* and useful, for it has this value: that it thrusts in upon the preoccupied world that one divine word on which the Christian enterprise of Foreign-Missions rests and leaves it to do its own divine convincing. But by the plan of our second series of Simultaneous Meetings, having, as we hope, gained at first some general public heed, we have now brought that divine word home to all the constituted leaders of our congregations in their official places, and left it there. We have done our work, as we might; the generous responsiveness of our brethren to whom we have been commissioned to speak has given that work whatever value has attached to it. The present expedient is no longer needed; we lay it down with thanks to Synod for the joys of this service, and with fervent prayers that the zeal and efficiency of us all in the great duty of Christ's Church may bear some just proportion to our mighty debt of gratitude for His love.

Your Committee request that, upon the completion of their labors after the Simultaneous Week, they may stand discharged.

W. H. BELDEN,

Chairman.

ASBURY PARK, October 21st, 1889.

* The last mail brings tidings of a prospective Simultaneous Week in the Synod of Illinois. In Massachusetts the week October 1-4 has been observed by three (3) denominations together, with large success.

IX.—REPORT OF THE PERMANENT COMMITTEE ON SABBATH OBSERVANCE.

The past Synodical year has proved to be of special significance in regard to the observance of the Sabbath.

The General Assembly of our Church, in May, 1888, appointed a Committee to co-operate with similar Committees from other evangelical bodies, in reference to the Sabbath. As the result of the conferences of these united Committees, a meeting was held in the city of Washington, December 11th, 1888, of the friends of the Lord's Day, who came from widely separated parts of the country. As a part of the proceedings of that convention, a hearing was granted before a Committee of the Senate of the United States, who had in charge the "Sunday Rest Bill." This hearing continued several hours, during which the discussion took a wide range in regard to legal requirements as guards for the observance of the day. The discussion has been printed, and copies may be obtained free of charge upon application to the American Sabbath Union, 23 Park Row, N. Y. This convention also organized the American Sabbath Union. This association is designed to be a bond of union and a medium of information for all Sabbath workers and organizations throughout our country; and so to aid in preserving the Christian Sabbath as a day of rest and worship. This affiliation of Sabbath workers into a national Union seems to have been most timely. For since its inception, and in connection with its operation, there has arisen a remarkable awakening in regard to the Sabbath all over our land. This has been manifest in several ways.

1. Among the Railroads. The great Vanderbilt system has put itself on the side of a minimum of freighting on that day. The Pennsylvania Central Railroad system is following in the same line, although perhaps not quite to so full an extent. Several large railroad companies at the West have taken similar action. As the result of this, in Ohio alone, it has been stated that 6,500 employes who formerly were compelled to work on Sunday, now have opportunity to rest on that day. When we consider that in our country there are 700,000 persons employed by the railroads, and in the State of New Jersey are 31,429, we can at once appreciate the mighty power these corporations wield to advance or retard the observance of the Sabbath. As all the great trunk lines except the New York Central pass through this State, it is greatly to be desired and to be sought that the attention of all these roads should be directed to the diminution of passenger and freight trains on Sunday. And it is a question which this Synod should consider, whether the present be not an opportune time when we should use our influence in this direction. In this State, the rush of travel to the seashore on Sunday continues to be as large as ever; probably it is increasing, and so

long as the patronage of the public feeds the greed of the companies and increases dividends to stockholders, it is difficult to prescribe a remedy. If we could touch the conscience of the public we might move the action of the directors. It is an open secret, that indignant stockholders sent letters to the highest official of the New York Central Railroad, asking by what right he was decreasing the revenue of the road by stopping Sunday trains for freight.

2. Unexpected success has attended efforts made to close saloons on Sunday and the efforts of Law and Order Leagues to secure a better observance of that day. Notably has this been the case in Cincinnati, and to a considerable extent in Chicago and other cities of the West. The attempt in Gloucester, of this State, last May was most encouraging. The fine and imprisonment inflicted upon a saloon-keeper for selling liquor on Sunday created a panic among similar law-breakers there. But this fright soon passed away, for the court decided that the Grand Jury could not indict where the city had local laws. This is only another illustration of the fact that our laws have been so intercepted, just where they might be beneficial, as to protect the liquor interests more than any business carried on in the State is protected. And yet, when the law can be applied, it is done vigorously by most of the judges, although some of them let off the offender with a paltry fine. Similar attempts made in other cities of the State have revealed two facts — 1st, that a determined effort by a few prominent citizens can accomplish a great deal; but 2d, that the mass of the moral and religious people can only with much difficulty be induced to cooperate, and that this cooperation is soon withdrawn. The action of the pastors of Jersey City and Hoboken resulted in preventing the playing of base-ball on Sunday. This game, which is now a favorite spectacle, is seeking to appropriate the Lord's Day to its own ends. It has degenerated into an amusement out of which money is to be made. If permitted to have its own way, it can secure larger profits on Sunday than on any other day. We may be sure that the managers of these games will endeavor to appropriate the Sabbath to this end, hence the pressing necessity of nipping this lurking evil in the bud. Near all large cities places of resort are sought where the rough element may disport itself on the Sabbath. Fifty years ago Hoboken mostly received this overflow from New York, and Beverly furnished a resort for Philadelphia. Now railroad facilities carry these people farther away. Several places in our State are becoming notorious for all the evils connected with Sabbath breaking. It is a consolation that this desecration is confined mostly to the summer months. The Christians in those resorts must conscientiously and fearlessly do all in their power to abate or remove these evils, encouraged by the promise of that divine help which out of weakness has brought strength.

3. A third hopeful sign is found in the large number of meetings held in the States and Territories of the Union on behalf of Sabbath Observance, and also in the Sabbath Associations which have been formed. These are being organized all over our country. In California two associations have been formed, one for the northern and the other for the southern part of the State. These have employed an agent, who will devote his whole time to the Sabbath cause in that State, which has no Sabbath laws. Intelligence has just been received that in far-away India a Sabbath Society has been formed. A public feeling is developing in favor of Sunday rest. The laboring classes are more and more seeing the interest they have in the matter. The civil Sabbath is becoming one of the questions of the hour. The present is a most favorable time in which to check the growing tendency to distribute the mails on Sunday. It is well known that the Postmaster-General is ready to do the utmost he can in that direction.

The church has a promising opportunity opening before her. She can shape and intensify this general feeling. She can work it out into practical measures. Civil society is looking to her to take the lead. This is her province. She must preserve the Sabbath. It is her life. As Voltaire said, "We cannot destroy Christianity so long as the Sabbath is kept." The question is, has the Church enough of the martyr-spirit to suffer for the Sabbath? Will her members rather lose trade or votes than not stand firm for Sabbath laws? A lax Sabbath produces an enfeebled religion. Religion weakened makes lax morals, and low morals end in a corrupt society.

Your Committee recommend the following resolutions :

1. That we heartily approve of the object and work of the American Sabbath Union, and we especially commend to our churches a coöperation with the New Jersey Sabbath Union, through which can be conducted, in our State, the work of this national society.

2. That we approve of the proposition to change the day of the inauguration of the President of the United States to the first Wednesday of March, so as thereby to avoid the desecration of the Sabbath which inevitably arises when the inauguration is on Saturday or Monday (Minutes of General Assembly, p 85); and the Stated Clerk is directed to forward a copy of this resolution to the Senators and Members of the House of Representatives from this State.

3. We implore our ministers and church members to lend their earnest help to such efforts as may be made in their localities to secure a better observance of the Lord's Day.

For the Committee,

GEORGE S. MOTT,

Chairman.

X.—REPORT OF THE SPECIAL COMMITTEE TO SECURE A FIRE-PROOF VAULT.

The Committee appointed by the Synod for the purpose of requesting permission of the Trustees of the Princeton Theological Seminary to deposit the Minutes and other documents belonging to the Synod in the Lenox Library at the Seminary, would respectfully report :

That at the earliest meeting of the Library Committee of the Trustees held after the adjournment of the Synod, the Chairman of this Committee presented the request of the Synod, which was readily granted until the next regular meeting of the Trustees. At this meeting the subject was again formally presented. In response, the Board of Trustees very cordially granted to the Synod the use of a small fire-proof room, in the basement of the Library, for the purpose designated. Permission was also granted to insert iron gratings in the doors or openings of the room, so as to render it safe from intrusion.

The Clerk of the Synod had previously inspected and approved of the room, and has since deposited therein the MS. and printed Minutes of the Synod, as stated in his report to the Synod.

The Committee would recommend that the thanks of the Synod be given to the Board of Trustees of the Princeton Theological Seminary for their courtesy to the Synod.

All of which is respectfully submitted.

On behalf of the Committee,

HENRY C. CAMERON,
S. M. STUDDIFORD.

XI.—REPORT OF THE SPECIAL COMMITTEE ON GATHERING AND PRESERVING HISTORICAL MATERIALS.

The previous reports of your Committee on Gathering and Preserving Historical Materials have covered the ground very thoroughly, so that there is but little that is new to present to the Synod, either by way of communicating information or making additional suggestions. The Committee is happy to report that as a result of its suggestion the Trustees of the Princeton Theological Seminary have granted to the Synod the use of a small fire-proof room in the Lenox Library of the Seminary, in which to deposit the MS. Minutes and other documents belonging to the Synod, and that the Clerk of the Synod has accordingly placed them there for safe keeping, while placing the "rough minutes" in another place equally secure. It is hoped that the Clerks of the Presbyteries will pursue the same plan, which is the more necessary in the case of the Minutes of the Presbyteries, because they are not printed.

Your Committee congratulates the Synod upon the success of the efforts of the Clerk to complete the set of the Minutes of the General Assembly and of the Synod, as presented in his report.

In reference to the history of individual churches, your Committee would call attention to the sketch of the church at Metuchen, by Dr. Ezra M. Hunt, and to the admirable series of discourses by the Rev. Charles K. Imbrie, D.D., giving a full history of the First Presbyterian Church of Jersey City.

The Presbyterian Church at Cold Spring, N. J., commemorated its one hundred and seventy-fifth anniversary September 26th, 1889, and the historical discourse upon that occasion, by the Rev. D. L. Hughes, is shortly to be published.

The Presbytery of West Jersey intends to observe its Semi-Centennial November 14th, in the First Church at Bridgeton, N. J., and has prepared an interesting programme of exercises for the occasion.

The Committee would suggest that shelving be placed in the room assigned to the Synod, and that the Clerks of the Presbyteries and the members of the Synod send to the Clerk of the Synod, for deposit on these shelves, histories of churches and biographies of ministers, memorial sermons and such other historical matter relating to the Presbyterian Church in New Jersey as may be of value for reference and of use to the church.

All of which is respectfully submitted on behalf of the Committee.

HENRY C. CAMERON,

Chairman.

XII.—REPORT OF THE SPECIAL COMMITTEE ON THE PRESBYTERIAN MINISTERS' HOME AT PERTH AMBOY.

Your Committee appointed (see Minutes, 1888, page 25,) to confer with the Board of Ministerial Relief respecting the conditions of admission to the Ministers' Home, after repeated conference with the officers of the Board, submit the following statement:

The Presbyterian Ministers' Home, centrally located at Perth Amboy, deserves to be better known by ourselves. It would then be better appreciated.

The first building was erected by the Board of Proprietors, between 1762 and 1765. It became the residence of Chief Justice Smyth from 1766 to 1771, and of Governor Franklin in 1774. After the Revolutionary War the interior was destroyed by fire. It was rebuilt and enlarged and for several years during this century became a place of fashionable summer resort.

It was purchased by Matthew Bruen, Esq., and at his death came into the possession of Alexander Bruen, M.D., who, in March, 1883, presented the old castle, with nearly twelve acres of land, to the Presbyterian Board of Relief, to become a Home for disabled ministers and members of their families.

It was a noble gift and without restrictions. The rules of the Board admit, as permanent guests, free of charge, worthy applicants, both male and female, upon the recommendation of Presbyteries.

This Home is not a hospital, nor an asylum for persons who would require constant guardianship and skilled nursing.

It is a place to which, under the same rules as in the case of permanent guests, a minister breaking down suddenly in his work can be sent, free of charge, by his Presbytery, or by its Committee *ad interim*, for rest and recuperation until he can resume his ministerial work.

So long as there may be rooms not occupied by the above two classes of persons recommended by their Presbyteries, the privileges of the Home are also extended to other brethren, who, not wishing to be a charge upon the Church, are able and willing to pay a moderate sum for their boarding; or their friends may pay this charge for them. The worthy Superintendent, Miss M. L. Bower, can receive such guests for a period of two weeks, and the Committee will extend the time if mutually agreeable.

Under existing circumstances, and without larger endowment, your Committee do not see how more liberal terms of admission can be expected or desired.

A more full history of this worthy institution may be found in two elaborate articles from the pen of the Secretary, Dr. Cattell, in "The Church at Home and Abroad," for May and June, 1889, which have been printed separately for general distribution and may be obtained upon application.

ALLEN H. BROWN,
GEORGE SWAIN,
HUGH B. ELY.

XIII.—ACT PROPOSED FOR SUBMISSION TO THE
LEGISLATURE, SECURING PROPER MANAGEMENT
OF PRESBYTERIAN CHURCH AFFAIRS.

A Supplement to an act entitled "An act to incorporate trustees of religious societies" [Revision], approved April ninth, eighteen hundred and seventy five.

1. BE IT ENACTED *by the Senate and General Assembly of the State of New Jersey*, That no person elected in conformity to the act to which this is a supplement, to be a trustee of any religious society forming a part of and subordinate to any Presbytery in this state which is in due connection with the General Assembly of the Presbyterian Church in the United States of America, shall enter upon the discharge of the duties of such office until the said election shall have been ratified and approved at a meeting of the session of such religious society, by the vote of a majority of the members of such session.

2. *And be it enacted*, That the trustees of the religious societies specified in the first section of this act shall make annual full reports to the sessions of their respective societies, at such time as each session may appoint, of their receipts and expenditures, and of their management of the lands, property and funds of the said society, during the year next preceding the making of the said report, and shall at the time of making the said report also deliver therewith to the session, for inspection, the book of minutes of the proceedings of said trustees.

3. *And be it enacted*, That the treasurer of every such religious society as aforesaid shall make an annual full report to the session of such religious society, at such time as each session may direct, of his receipts, disbursements and management of all such moneys and assets as shall have come to his hands during the year next preceding the making of such report.

4. *And be it enacted*, That it shall not be lawful for the trustees of any such religious society to use or permit the church building or lands of such society to be used or occupied for any meeting or purpose which the session of such society shall prohibit by the votes of a majority of its members, or to let, convey or dispose of any of the real estate of such society, until duly authorized thereto by the votes of a majority of such session; and no lease, grant or conveyance of such real estate shall be valid and effectual in law unless the session, by the votes of a majority of its members, shall have consented to the same.

LEWIS W. MUDGE,

Chairman.

XIV.—REPORT OF THE SPECIAL COMMITTEE ON
THE INSTABILITY OF THE PASTORATE.

Your Committee are fully alive not only to the importance of the matter with which they are intrusted, but also to the difficulties by which it is surrounded. Nevertheless, we would fain believe, if there exists in our communion a real and not an imaginary evil, that there is in our beloved church a Christian conscience that would be swift to right the wrong, as well as an intelligence that would be able to find a remedy. From the earliest times, both in England and in this country, the "Right of Petition" has been considered as among the most sacred privileges of subjects and citizens, so that if his petition were in due form, and couched in respectful language, the humblest man might rest assured that the subject-matter of his complaint would receive a kind and respectful consideration, and be issued according to its merits.

This report, partaking somewhat of the nature of a petition, and being, as we trust, in due form, and couched in respectful language, your Committee rest in the confidence that their report will receive at your hands a kind, patient consideration, and be issued according to what, in your judgment, its matter may seem to require.

And your Committee would beg to state, at the outset, that there is no blame to be laid on *individuals*; and that a correct statement of the tenor of this report would, in the language of one of the Committee, be this: an endeavor to point out "a condition of things under which our church is suffering; a condition having a cause and needing a remedy."

The Secretary of the Board of Education has lately stated in public print that "the whole subject of the relations of churches and pastors calls loudly for wise counsels and careful management." Such words certainly challenge a respectful attention. They are timely and none too strong, for it is patent to every one at all conversant with the facts that an evil of a very grave nature exists in the Presbyterian Church, affecting the rights, the honor, the peace and the usefulness of a large portion of its ministry, as well as the peace and spiritual prosperity of many of its churches.

The polity of the Church contemplates the *settled pastor*, and the permanency of the pastorate. The practice of many of our churches so antagonizes this principle that the pastor has become the most unsettled person in the organization; and this statement brings us to a definition of the evil which we desire to lay before you, viz., the lack of security—permanence—of what may be termed the average minister in his home and pastorate; the wrong of this, together with the distress of mind in knowing that, at any time, and for slight causes—causes that would disturb no other class of citizens—

he is liable to have his home broken up (this is the painful feature of the evil, the breaking up of the home), and he, with his family, to be forced to seek another residence ; a thing as terrible to a minister with a family dependent upon him as it would be to other men.

We do not stop now to inquire how far a minister may be responsible for the condition of things which leads to this expulsion from the home, for it is an obvious truth that, apart from the matter of immorality, or of some marked unfitness for his office, a minister's home should be as secure to him as other men's homes are to them, neither more nor less. We readily admit ministerial imperfections, and that often a pastor may have himself largely to blame for a difficulty in his church. Yet we deem it but fair to say that when our polity makes no provision for a home and field, then, that this breaking up of the home and pastorate, with no home to go to, is a mode of treatment altogether too far in excess of the causes which are frequently alleged as a sufficient ground for such action.

That this is not an overstatement we would show by quoting from an address delivered to a late graduating class at Auburn Seminary by Dr. Herrick Johnson. He says : " Pay little heed to itching ears ; pay all heed to needy souls. Think nothing about filling the pews ; think everything about filling the hearts in the pews. You are not called to swell the pew rents, but to preach the gospel. The notion that the minister's salary is to be gotten out of the pew rents, or the minister be gotten out of the pulpit, is big with disaster to the church that holds it, and to the minister that yields to it. It is full time it were understood, and I beg you to do your part to make it understood that the annual rental of a seat in a church is no measure of any man's obligation to support the church. Remember who employs you. You are not going forth to be hired by a corporation or a congregation as a clerk would be, or a treasurer or a hod carrier. You hold your call and your commission from heaven. God is your employer, and God pays your wages, and pays you well."

While the above is true as to what ought to be, we feel constrained to say that the things Dr. Johnson says should not exist are the very things that in many cases do exist ; that oftentimes ministers are required to meet this demand for filling the pews or to suffer lingering torture till they are ready to resign. It would seem that the alternative spoken of by Dr. Johnson, " that the minister's salary must be gotten out of the pews or the minister be gotten out of the pulpit," is exactly what many of our ministers are called upon to face ; and your Committee think it but fair to state that neither the church nor the ministry should be thus subject to the action of a principle admitted, on such authority, to be " big with disaster " to both the church and the ministry.

While we rejoice to believe that many churches and pastors know nothing of this matter, yet that the evil exists there is abundant as well as melancholy testimony. Whatever may be the case with the more prominent churches, with many of the smaller churches it is a fact that for apparently very slight causes—a disaffection on the part of “even a few of the people” as to the pastor, and sometimes, as a mode of bringing temporal prosperity to a church—for such things as these it is a not uncommon practice to bring about an enforced “change of pastor.”

This is the wrong that many a pastor in our Church, under the polity of a settled ministry, is required to meet. It is not smallness of salary nor isolation of field. But it is the feeling that he has no security or permanence in his home—*home* that means as much to him as it does to other men—and that at any moment he may hear of a little something—(and that often is all it takes)—a little something which in a short time will break up his home or, by forcing him to look for another, subject him to a distress of mind, and to a humiliation such as only for grave cause should any man be called on to endure.

Your Committee can well understand how a minister may not be “just the man” for the church he is in. We can well understand, also, the full bearings of such a church difficulty—that much of the fault may lie with the minister and that, in most cases, it would be to the interest of both pastor and people if a change, in a kindly and legal manner, could be brought about. But your Committee can *not* understand how people who know what *home* means to them, and who have the love of Christ in their hearts, can, for such causes, and for a difficulty of this nature, so thoughtlessly and so frequently apply so harsh a remedy as this breaking up of the home of any man, minister or layman. Neither can we understand how a church, whose “chief corner-stone is Jesus Christ himself,” can, for such causes, permit such a wrong on its ministry—unless it be a fact that no other method for a needed “change of pastor” can be found to exist.

Undoubtedly our people mean to be just to their pastors. Yet it would seem that, *sometimes* they do not realize what this breaking up of the home—or this “change of pastor,” as it is termed—really means to a minister in our Church. Apply it literally to other men, that we may mark correctly its full significance.

A Sunday-school needs a change of superintendent. What would that mean? Simply what the words import—a change. But the home—the *home* of that out-going superintendent would be safe. His wife and little children would find the same blessed shelter there as before. His business would go right on without a jar, and by it he could continue to support *his* dear ones.

But suppose the church should say to him : " No, sir ! a new law has come into force by which a change of Sunday-school superintendent is to mean to *you* precisely what a 'change of pastor' does to a minister. You must have *your* home broken up. You and your wife and children, and your household goods must be put upon a train of cars and you must leave this town."

Would not that man be driven well nigh to insanity by such a prospect? But would his distress of mind be any greater than that of a man who happened to be a minister? And would a church ever dream of bringing spiritual prosperity to a Sunday-school by such a method as the breaking up of the home of the superintendent?

Why, then, should this thing be done to ministers? Are they less than other men? Have they less rights and less ability to suffer? Kindly as people may feel to the ministry, they sometimes seem to forget that this breaking up of the home is as terrible a thing to a minister as it would be to other men.

In October, 1883, a railroad train fell through a bridge at Fort Edward, New York. The company laid the blame on the construction-master, and dismissed him. This dismissal, with the consequent loss of his home, so affected his mind that he became insane, and died in the asylum at Utica.

What was this but the same form of mental distress, precisely, that many ministers in our church are called upon to face? Perhaps if that unfortunate man had had the same experience in this particular form of trial ministers have, familiarity might have prevented his becoming insane. But the fact that a hard-headed railroad man was thus driven to insanity simply proves what this breaking up of the home really means to a man with wife and children, be he business man or minister.

There may be a feeling in the minds of many, that the object of this paper is to bring about a cast-iron rule, by which an unacceptable minister should be forced upon an unwilling people. Nothing could be more incorrect. Your Committee are fully prepared to state that no church should be asked to keep an unacceptable pastor. They are prepared to go even further, and say that, in many cases, a comparative frequency of change would inure to the spiritual and temporal prosperity of churches and pastors. But that is not the point. The point is this : that when our churches are coming, in greater numbers, to demand this periodicity in the pastorate, then is it right to devoted men to have it so that the only way of effecting this change shall be by the breaking up of a man's home? It is not the change of pastor—that may be well, or necessary—but the mode and the manner of it ; the compelling the change, with no home to go to.

In view, then, of the character of this evil, your Committee cannot do less than say that no men should stand where many of our

ministers do to-day in relation to this insecurity of the home and pastorate, and that an evil of so painful a nature should, in some way, if possible, be brought to an end.

We come next to the cause or the explanation of this matter. While there may be many causes, each of which would contribute something, it would appear that there are two which, more than all others, lie at the root of this evil.

Without intending anything like making invidious distinctions, but simply to reach facts that should be reached, there is such a thing as *grades of churches* and, it must be said, *grades of ministers*. There are the larger city churches, able to pay for the desired ability in the pulpit, and there are the comparatively few men to fill those pulpits. Then, there is the great mass of others, or what may be termed the "average" or second grade churches—village and country churches (the class of churches where this evil principally appears)—and for these there is what must be termed the *average minister*—as a class, not only the best attainable, but the very men our church has led into the ministry to supply these very churches. And the plain truth is that many of these churches refuse to be satisfied with these men, the only kind of men they can have, and, as they cannot call the "great man," they persist in calling the *new man*.

It is a difficult thing to so preach to the same people that they shall continue to be satisfied with the same man, and the fact is that, except in comparatively rare cases, the average minister in our, or in *any* Church, does not seem to have the power—the heavenly gift—to satisfy his people as they would like to be satisfied, or to the extent contemplated by our polity.

For one cause or another—it may be something lacking in the minister; it may be that restlessness and desire for change so common to the people—whatever the cause, it seems to be a fact that the average church frequently becomes dissatisfied with its minister and—though perhaps with the kindest feelings towards him personally—wants and demands a change of pastor.

It seems to be a fact, worthy of due consideration, that there is—among what may be termed our average churches—a growing demand for *periodicity* in the pastorate.

Notwithstanding our polity of the "Settled Ministry," which now, as is well-known, really means that a pastor is to be settled until there is a desire to unsettle him, and notwithstanding the distress it may bring, there is this demand for periodicity.

We think we here touch one of the underlying causes of this trouble—the disinclination of many of our churches to be satisfied with the minister—or, if you choose, the inability of the minister to satisfy the church.

But there is another cause far more potent, practically, than the above, viz., that our Church makes *no provision* for this periodicity in the pastorate; so that, as a matter of fact, when a church wants a change, and the pastor cannot manage to get a call, there is no way *to have* the change but to start a trouble that shall break up the man's home and force him out.

We here touch that which, more than all else, is practically the main cause of the difficulty, viz., that when a church comes to where it wants, and perhaps *needs* a change of pastor, our polity provides no legal mode of transfer, but leaves the change to be effected by measures as injurious, sometimes, to the spiritual welfare of a church as they are painful to a pastor.

And it is here that the people are often unjustly charged with unkindness to a minister. They do not want to injure their pastor. They simply want, and may be *need*, a "change of pastor." But precisely here is the core of the difficulty—that the polity of the Church will not permit them to have it—except by driving the pastor away, or by his managing, through the writing of letters and the begging of influence, to get another church.

There is another cause of the instability of the pastorate that should not be overlooked; and that is a restlessness on the part of many ministers—an unhallowed ambition to better their worldly estate by leaving fields where they are doing good service for the Master, to seek others of greater prominence. No wonder that the Secretary of the Board of Education has said that "the whole subject of the relations of churches and pastors calls loudly for wise counsels and careful management!"

Here then, are the causes—or at least much of the explanation of this evil of the instability of the pastorate:

I. The apparent inability of many pastors to comply with what, under the circumstances, would seem to be the unfair requirements of the average or second grade church.

II. That restlessness and desire for change resulting in this demand for periodicity in the pastorate.

III. The fact that our Church makes no provision for this condition of things by which these apparently necessary changes could be made without the distress to pastors and the injury to churches that now accompany them.

IV. The restlessness and desire for change so frequently manifested by ministers.

In conclusion, is there any remedy for this condition of things?

We are confident that there is, though it may not lie within the wisdom of this Committee to discover it. Nevertheless, we feel warranted in saying that, for an evil which presses so heavily not only upon pastors but upon the spiritual welfare of churches, no effort should be spared to find one; and that any remedy, to be effective,

must involve the idea of *authority, government* that would bring these relations of churches and pastors in *reality* where they are now only in *theory*, under the episcopacy of Presbytery.

Neither churches nor ministers can consistently object to the reality here if they purpose to maintain the theory; and this not only because of what is due to churches, and to men already in the ministry, but because this want of security is the very thing, as you will be told by the Secretary of the Board of Education, that is the main hindrance to young men entering our ministry.

Where, then, may a remedy be looked for?

I. In Presbytery.

It is asserted that Presbytery has and should exercise the power to regulate the whole matter. Theoretically this may be true, but practically, as things now stand, it is not only untrue, but almost impossible, and the most cursory glance at those cases which touch the marrow of the evil will show how great must be the change before a remedy by Presbytery can be of any avail, for these cases seldom reach Presbytery until they have assumed a power and a shape that Presbytery can neither check nor change.

They who look to Presbyterian authority for help here should mark clearly what these words, in such cases, would really mean, little less than saying to a church, "You shall keep an unacceptable minister," a command that few churches would be likely to obey. Under the circumstances, what else could Presbytery do but either to order the man to remain, or legally to turn him out, with no home to go to?

The situation is indeed awkward, and we commend its logic to your careful consideration. If churches and pastors would be loyal to Presbyterian authority, the difficulty is solved. But if they will not, then, as things stand at present, it would seem that Presbytery can do but little to cure the evil, and it should be saddled with neither the blame nor the responsibility.

II. Another remedy—and one from which there should be much hope—is that our people come to a *better mind* upon the whole subject. That they take into consideration the actual conditions of the problem; that they want and need a church and pastor; that the average or second-grade church cannot, in the nature of things, get the great man it might like to have, but that it must have the average minister, and that if this man faithfully does his duty he is to be as faithfully sustained by his people. This remedy involves the clear recognition of the meaning of our polity of the "settled ministry," that it is a *settlement* by Presbytery, and that if this polity is to be maintained it is to be lived up to in good faith, and that only for grave cause should a pastor either leave or be dislodged. But if we can not do this—if there must be this periodicity in the pastorate—if we cannot and will not live up to the polity, then

III. Should there not be a remedy found in some change or modification in our polity, by which these changes may be properly brought about, and churches and ministers be alike protected?

In view, then, of the importance of this matter, as well as of the need there is of its further consideration, and not being fully prepared to offer any definite recommendations, your Committee would ask to be continued for another year.

CHARLES D. NOTT,
Chairman.

XV.—REPORT OF THE SPECIAL COMMITTEE ON PERMANENT CLERKSHIP.

The following resolutions were proposed to the Synod at its last meeting :

Resolved, 1. That the third Standing Rule be amended by substituting for the words ‘ an Enrollment Clerk,’ the words ‘ a Permanent Clerk.’”

2. That the Rev. Benjamin S. Everitt be recommended for the office of Permanent Clerk.

3. That a Committee of three be appointed to specify and adjust the duties of this new office, and consider such other questions as may be necessary pertaining to it ; the Committee to report at the next stated meeting of Synod.

The Committee to whom were referred the above resolutions respectfully report that they did not understand that Synod desired to increase the number of clerks, or to make places for men, but rather to modify the names and redistribute the duties of existing clerks. They have tried to perform this duty so as to promote the efficiency of these officers and expedite the business of Synod. And in order to do this it seemed necessary to gather under one Rule and modify the duties of Stated Clerk ; to provide for the appointment of a Permanent Clerk, and specify his duties ; to make the Recording Clerk a permanent officer, and to provide for the succession of clerks. The duty of making the minutes from day to day is so important as to demand a permanent officer, and that he be relieved of all but this one work.

With this brief explanation, your Committee beg leave to submit the following recommendations of modifications to the Standing Rules of Synod, viz. :

II. That Rule II. be transferred to Rule IV.

III. That Rule III be modified so as to read—

II.—The officers of Synod shall be a Moderator, a Stated Clerk, who shall also be Treasurer, a Permanent Clerk and a Recording Clerk. The Clerks shall be elected by ballot, unless otherwise ordered;
and be designated Rule II.

IV. That Rule IV be modified so as to read—

III.—The Moderator shall be elected annually, the Stated Clerk and Treasurer, the Permanent Clerk and the Recording Clerk shall hold office during the pleasure of Synod;
and be designated Rule III.

V. That Rule V be transferred to Rule II.

VI. That Rule VI be modified so as to read as follows, viz. :

IV.—It shall be the duty of the Stated Clerk to cause a notice of the time and place of meeting to be published in the religious papers, most current in the Synod, at least three weeks prior to the time of meeting; to lay on the Moderator's table, at the opening of Synod, a printed docket of business; to preserve the proceedings of Synod, in printed form, instead of written records; to file and preserve all important papers coming into the possession of Synod; to furnish certified copies of minutes to those properly entitled to them; to conduct the correspondence of Synod; to transmit to the General Assembly the Statistical Report, a copy of the Narrative and the duly certified printed Records of Synod; to send a printed copy of the minutes of each annual meeting of Synod to every Minister, to the Session of each vacant Church and to each Ruling Elder who attended that meeting; and every sixth year to cause the copies that have been submitted to the General Assembly to be bound in book form;

and be designated as Rule IV.

VII. That Rule VII be modified so as to read—

V.—The Permanent Clerk shall prepare a Roll of Synod before the opening. To enable him to do this, all members shall report themselves to him on arrival at the place of meeting; and he shall have charge of the whole subject of absenteeism, and to him reasons for absence or late attendance shall be given, and of him permission to leave shall be obtained. He shall be the Reading Clerk, call the roll, and otherwise assist the Stated Clerk as he may require; and he shall act as Stated Clerk in the absence or disability of that officer;

and be designated as Rule V.

VIII. That Rule VIII be modified so as to read—

VI.—The Recording Clerk shall make the minutes of the proceedings of Synod from day to day, and deliver them to the Stated Clerk on the adjournment of Synod; and he shall act as Permanent Clerk in the absence or disability of that officer;

and be designated as Rule VI.

All of which is respectfully submitted.

JOSEPH G. SYMMES,
ALLEN H. BROWN.

XVI.—REPORT OF THE PERMANENT COMMITTEE ON HOME MISSIONS AND SUSTENTATION.

The Committee on Home Missions and Sustentation would respectfully report a year of substantial progress in all departments of the Board's work.

The income from all sources has reached the high-water mark of \$838,334.02, being an advance over that of last year of \$49,752.87. Our own Synod shows an increase in contributions of \$734.27.

The need that is before us appeals loudest to our sympathies, and has a tendency to make us less regardful of those claims that come to us from a distance. It was the thought of this that led some of the friends of Home Missions and Sustentation to fear that the new work of Synodical Home Missions would trench upon the gifts of the churches to the parent Board, and that the contributions to the latter would be diminished, at least to the extent of the gifts that should be made to the new work.

We are rejoiced to find that these fears have not been actualized, but that whilst our own Home work is fully taken care of, a handsome advance has been made in the contributions to Home Missions and Sustentation over the years before we undertook our Synodical work, save only in the one year when extraordinary efforts were made to relieve the Board of debt.

So striking and so encouraging are these results that your Committee beg leave to ask your attention to the following comparative statement :

	Contributions to Home Missions and Sustentation.	Synodical Home Missions.
For the year ending April 1, 1884, . . .	\$30,734	. . .
“ “ “ “ “ 1, 1885, . . .	33,593	. . .
“ “ “ “ “ 1, 1886, . . .	43,045	. . .
“ “ “ “ “ 1, 1887, . . .	38,971	\$7,690
“ “ “ “ “ 1, 1888, . . .	37,857	11,408
“ “ “ “ “ 1, 1889, . . .	38,591	12,411

Thankful to the Great Head of the Church that He has so guided us, that our Synod has made no mistake in assuming the care of its own feeble churches, but that increased instead of diminished gifts to the Home Board have been the result, let us at the same time note the loud call to a still farther advance.

The whole work of Home Missions has so increased that, notwithstanding the extraordinary gifts of the past year, the Board is confronted with a debt, and but for the wonderful advance in the contributions made through the Woman's Societies, it would have been a large and burdensome one. The fact is that the churches in

general gave less than usual the last year to Home Missions and Sustentation, but the Woman's Societies gave \$94,573 more. And what is true in general is also true of our own Synod, the churches falling behind, and the women advancing their contributions to about the amount of the deficiency.

While some of the older Synods have been seeking to relieve the parent Board of the burden of caring for the feeble churches in their respective States, in a single day four new States have sprung into being, and are fast filling up with new populations.

From every quarter of our land, from the older States in the East, which are taking on a new growth, and furnish a hopeful field of labor for our Presbyterian Church; from the territory beyond the Mississippi, into which millions of immigrants are pouring year by year; from the new South, with its fresh industries and new towns springing up here and there; from the great cities, where the foreign elements are grouping and isolating themselves according to their various nationalities more and more, and becoming thus the harder to reach; from the foreign populations found in various parts of the land in colonies—Germans, Scandinavians, French, Slavs, Scotch and Scotch-Irish to say nothing of the exceptional populations, the Indians, the Mormons, the Mexicans, the poor Southern whites, which the women of the church, with their wise forethought, aim to reach through schools; from all these come ever-increasing and more urgent calls upon the Board for help. May we not fail to hear and to give a hearty response unto these calls for aid.

Your Committee would recommend the adoption of the following resolutions:

1. That the increasing and imperative demands made upon the Board for aid entitle it more and more to our sympathies, prayers and enlarged gifts.

2. That we recognize the great efficiency of the work of our Christian women, and, invoking their further aid, bid them God-speed in their self-sacrificing endeavors.

3. That we note with great pleasure the contributions made to this cause by the Sabbath-schools and the Young People's Societies of our churches, and we sincerely trust that, in increasing numbers, they may give us their very efficient aid during the current year.

All of which is respectfully submitted.

ALEX. H. YOUNG,
Chairman.

XVII.—THE TWELFTH ANNUAL REPORT OF THE
WOMAN'S SYNODICAL COMMITTEE OF HOME
MISSIONS IN THE SYNOD OF NEW JERSEY.

In the good providence of God we have met once more to survey a field of effort which it is our special mission to regard and cultivate. From the facts herewith submitted the annual survey is not only encouraging but refreshing.

The receipts during the year ending March 31st, 1889, and paid to the Woman's Executive Committee of Home Missions, are as follows :

Presbyteries.	Value of Boxes.	Money.	Total.
Elizabeth,	\$2,287 36	\$3,119 20	\$5,406 56
Jersey City,	297 00	517 10	814 10
Monmouth,	714 43	1,017 64	1,732 07
Morris and Orange,	4,991 63	3,066 99	8,058 62
Newark,	1,643 14	781 06	2,424 20
New Brunswick,	2,700 78	1,307 74	4,008 52
Newton,	1,545 64	1,211 75	2,757 39
West Jersey,	1,258 52	839 91	2,098 43
Total,	\$15,438 50	\$11,861 39	\$27,299 89

In presenting a summary of the year's work it is gratifying to report a marked advance.

The excess over last year in value of boxes sent to different fields, and in the money paid into the Treasury of the Woman's Executive Committee of Home Missions, is considerable. The present report shows also an *increase* of six societies, with 627 members, 16 Mission bands, and one more Sabbath-school contributing. The subscription list of the *Home Mission Monthly* last year was 640; this year it is 752, an increase of 112; and yet with the increase of members the proportion is still about one to every eight. The magazine, with other publications of the Woman's Executive Committee of Home Missions, are the *tools* with which to labor, and reports show that the societies best equipped with these *necessary implements* perform the most efficient work.

The heart will warm and pulse quicken to hear that the amount returned in the "Self Denial" envelopes, that were sent in May to the members of this Synodical Society to make up the "Deficit" to the General Fund, aggregated \$1,456.39.

Doubtless it would be inspiring to hear the complete list of the scholarships of the year, but time will allow only the aggregate to be given. This is 51.

The new enterprise adopted two years since, that of raising money for the erection of an academy building at Logan, Utah, steadily grows in favor. Of this year's "Building Fund," \$2,483 74 is reported as raised for this object up to the close of the fiscal year; adding the \$1,478.77 raised last year, makes \$3,962.51, exclusive of individual sums sent direct to the Treasurer of the Woman's Executive Committee. The lots have been purchased, plans accepted, foundations laid, and later in the day details in full, with encouragements to hasten the building to completion, will be presented.

Year by year the efforts of this Society meet with greater appreciation from the Synod. The Special Committee on Home Missions, to whom the last annual report of this Society was referred, is pleased to recommend its work in the following emphatic language:

Resolved, That this Synod recognizes and appreciates the great and growing usefulness of the Woman's Home Mission Societies within its bounds. It commends their zeal, rejoices in the success which has attended their efforts, and earnestly desires a continuance of the same.

This Synod would urge upon pastors a hearty co-operation with the ladies in organizing these societies where not now found, and in increasing the membership where already in existence.

If Presbyterian Secretaries have ever met with indifference or reluctantly appealed for aid from pastors, in the organization of these societies, this last clause read is assurance of success with another effort.

A brief summary of the work of each will now be given.

The secretary of the Elizabeth Presbyterian Society, in a neat, comprehensive, business-like manner, reports 22 societies, with 1,067 members; 5 bands; 10 Sunday-schools contributing, and a subscription list to the magazine of 138. This society pays the salary of Miss Clara Pierce, at American Fork, Utah; Miss C. B. Sullivan, at Payson, Utah, and Miss C. M. Larsen, at Mt. Pleasant, Utah. It has also expended \$362.91 for miscellaneous objects.

Jersey City Presbyterian Society reports 11 societies; 413 members; 5 *Home Mission Monthlies* in circulation, and a contribution of \$100 to the Logan building fund. Their missionary teacher is Miss Carrie B. Pond, at Zuni, N. M.

The secretary of Monmouth Presbyterian Society is pleased to report some increase. Her roll embraces 15 societies; 357 members; 4 bands, and 42 subscribers to the magazine. This society contributes to the salary of Miss G. O. Whitman, Salt Lake City, Utah.

A glance at the report from the Morris and Orange Presbyterian Society indicates thorough organization and earnest work, meriting the plaudit, "Well done, good and faithful servants." Though this society last year declined to pledge any *specified* amount for the Logan Fund, \$601.31 of their building fund is reported for this object.

Her societies number 37 ; members, 2,024 ; bands, 14 ; Sunday-schools contributing, 12 ; a subscription list of 104 to the *Monthly*, and \$1,084.34 expended for miscellaneous objects. Mrs. M. M. Green and her daughter Alice, of Gunnison, Utah, and Miss M. A. Diament, of Wewoka, Indian Territory, are the missionary teachers adopted by this organization. Would that each society could emulate that of Morris and Orange, and have so full a report next year as to require *two* of the Woman's Executive Committee's blanks to contain the year's work. The long reports increase the labor of the Synodical Secretary, but they warm the heart and quicken the energies to do it.

The report of the second year of the Newark Presbyterial Society denotes progress. Her societies have increased to 9, members 437, with 1 Mission Band. The sum of \$150 has been spent for miscellaneous objects. Her missionary teachers are Misses M. D. Gay, of Benjamin, Utah, and Alice M. Peck, Spring City, Utah, and in the report closing with the fiscal year \$50 is credited to the Logan building fund. It is very gratifying, however, to add that a recent letter from the Treasurer gives the amount for this fund to October 1st as \$256.38.

Comparisons are not always odious. The report of the New Brunswick Presbyterial Society, for 1889, indicates that the influence of last year's meeting has been a healthful stimulus. Her collections have been increased about 53 per cent. No new societies, we regret to say, have been reported, but the members have increased to 535. This society has 4 Mission bands, 3 Sunday-schools contributing, 52 *Home Mission Monthlies* in circulation, and \$42.25 have been expended for miscellaneous objects. The missionary teacher supported from their amount applied on salaries, is Miss M. E. De Sette, of Zuni, New Mexico ; \$459.81 applies on Logan fund, and \$103.88 increased the General Fund.

It is gratifying to state that each column in the report of Newton Presbyterial Society shows progress. In addition to the summary already given, there are 18 societies, 628 members, 17 bands, 2 Sunday-schools contributing, 74 names on the subscription list of the magazine, and \$103.07 spent for miscellaneous purposes. Miss P. J. Hart, of Kaysville, Utah, is the adopted missionary of this society.

West Jersey Presbyterial Society, from the more remote part of the State, reports 8 organizations, 521 members, 9 Mission bands, \$46 given to Park College, Mo., and \$40 to other miscellaneous objects, in addition to the summary previously reported.

And now, dear sisters, in view of the results of the year just closed—results which clearly indicate substantial advance all along the lines—shall we not address ourselves with renewed alacrity to our respective duties? Remember, "the night cometh when no man can work," and although during the past year no dark shadows have fallen over our path as a Society, although none of our active mem-

bers, so far as we know, have been summoned from the harvest field, yet this simple fact alone should stimulate us to still more anxious endeavor. October skies, with their changing beauty, are but the prelude to November storms and November fruitage.

“ Not many lives, but only one have we,
One, only one
How sacred should that one life ever be,
That narrow span.
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.”

MARY E. TRUAX,
Corresponding Secretary.

XVIII.—ANNUAL MEETING OF WOMAN'S EXECUTIVE COMMITTEE.

The Twelfth Annual Meeting of the Woman's Executive Committee of Home Missions in the Synod of New Jersey, was held in the First Presbyterian Church, New Brunswick, N. J., October 16th, 1889.

After a half-hour devotional meeting, which began at 9:30 o'clock A.M., the regular meeting was opened with a hymn, followed by a Responsive Bible Reading led by the President, Mrs. W. E. Honeyman; prayer was then offered by Mrs. Hunt.

In the absence of Mrs. Langdon, on account of illness, Mrs. J. Marshall Paul, of Montclair, was chosen Recording Secretary, *pro tem*.

Dr. McKnight, pastor of the First Presbyterian Church of New Brunswick, welcomed the Committee and delegates in a happy manner, to which the President responded in fitting words.

The minutes of the last meeting were then read, after which the President addressed the meeting with words of great encouragement and inspiration, reminding those present of the fact that they were the pioneer Synodical Society in the land. She spoke with particular emphasis of the work at Logan, and the need of the school building at once.

Especial note was made of the fact that while the workers of this Society have given so liberally to this call for Logan, the general fund has not been depleted, but has increased in amount \$900 during the past year. Great credit was justly given the Presbyterial officers who have stimulated the auxiliary societies. Greater zeal and effort was urged upon the Presbyterial officers to organize new societies in churches where none at present exist.

Following out the suggestion of the Woman's Executive Committee made to the General Assembly of 1889, and upon which that body took united and favorable action, it was recommended that an effort be made to secure the interests of the Sabbath-schools all over the State by having a Sabbath appointed preceding Thanksgiving, when the children might be instructed concerning Home Mission Work and be asked to contribute their portion to it.

The ladies were also asked to hold Praise Meetings in their respective towns one day in the week before Thanksgiving.

The report of the Corresponding Secretary which followed was encouraging and refreshing, showing a marked advance in all branches of the work in New Jersey.

The minutes and report of the Corresponding Secretary were accepted and adopted.

The report of the Treasurer of the Contingent Fund was then read and accepted.

The Committees on Resolutions, Nominations and Place of Next Meeting were appointed.

Miss Perley, teacher at Spanish Fork, Utah, was next introduced. Her address was most graphic, spicy and interesting. She related many details of her life among the Mormons.

After the singing of a hymn, Dr. Booth, of Englewood, Chairman of the School Committee of Board of Home Missions, gave an eloquent and impressive address, in which high tribute was paid the women of New Jersey, and notably to the pioneers in the work—Mrs. Green, Mrs. Haines and others.

The needs of a school at Logan, and money to complete the work already begun, were presented in a most earnest way.

The following resolution was unanimously adopted by a rising vote :

Resolved, That while we make no pledges, nevertheless, we will prayerfully endeavor to raise the sum necessary to complete the academy at Logan, Utah.

Resolved, That we call the building "The New Jersey Academy."

Remarks were made by Mrs. Gillespie, urging the ladies forward and onward. Individual rather than society pledges were asked for, to which a ready response came from those present. Four contributions of \$50 each, one of \$20, and one of \$25, were received, making a total of \$245, which reduced to \$829.38 the amount due yet on the \$6,000 pledged.

Note was made of a hundred-dollar contribution promised by an unknown individual upon the successful raising of \$5,900.

The report of magazines, by Mrs. Owens, was received with pleasure, but all heard with regret the dearth of interest taken in this instructive and helpful periodical by many of the members of the auxiliary societies.

Upon the report of the Committee on Resolutions, it was

Resolved, That we recommend the appointment of a committee in each society whose duty it shall be to secure subscribers to the *Home Mission Monthly*, and thus diffuse information concerning the work.

The following officers were elected for the ensuing year :

President—MRS. W. E. HONEYMAN, Plainfield.

First Vice-President—MRS. J. H. OWENS, Perth Amboy.

Second Vice-President—MRS. J. B. BEAUMONT, Chatham.

Corresponding Secretary—MRS. M. E. TRUAX, Perth Amboy.

Recording Secretary—MRS. C. H. LANGDON, Elizabeth.

Treasurer Contingent Fund—MRS. MILLIKEN, Plainfield.

PRESBYTERIAL COMMITTEES.

ELIZABETH.

Mrs. S. S. Thompson, Elizabeth.
Mrs. J. H. Troutman, Elizabeth.
Mrs. J. M. McNulty, Woodbridge.
Mrs. W. E. Honeyman, Plainfield.
Mrs. C. H. Langdon, Elizabeth.

JERSEY CITY.

Miss Annie Van Winkle, Paterson.
Mrs. C. D. Shaw, Paterson.
Mrs. Howell, Hoboken.

MONMOUTH.

Mrs. Dr. Long, Freehold.
Mrs. H. V. Deshler, Hightstown.
Mrs. B. S. Everitt, Jamesburg.

MORRIS AND ORANGE.

Mrs. R. Aikman, Madison.
Mrs. J. B. Beaumont, Chatham.
Mrs. F. A. Gile, East Orange.
Mrs. A. Erdman, Morristown.

NEWARK.

Miss Julia Halsey, Roseville.
Mrs. Paul Babcock, Montclair.
Mrs. A. V. VanFleet, Newark.
Mrs. George A. Paull, Bloomfield.

NEW BRUNSWICK.

Mrs. Chas. Brearley, New Brunswick.
Miss Janeway, New Brunswick.
Miss Margaret Sloan, Trenton.
Mrs. W. A. Brooks, Trenton.
Mrs. James Ronan, Trenton.

NEWTON.

Mrs. A. C. Vlick, Washington.
Mrs. William Morrow, Belvidere.
Mrs. D. C. Blair, Belvidere.
Mrs. William Thompson, Stewartsville.
Miss McMurtry, Newton.

WEST JERSEY.

Miss Nellie M. Skinner, Woodbury.
Miss Ruth James, Bridgeton.
Mrs. A. M. Reeder, Camden.

Camden was chosen as the place for the next meeting.

EMMA N. PAUL,
Recording Secretary, pro tem.

XIX.—REPORT OF THE PERMANENT COMMITTEE ON FOREIGN MISSIONS.

The Committee on Foreign Missions respectfully report that the receipts for this cause from the church at large, for the year ending May 1st, 1889, amounted to \$852,815.85. This is over \$48,000 less than the donations of the year preceding, and \$147,185 less than the sum proposed to be raised by the General Assembly. And although, nominally, the Board came out free of debt, it did so by the temporary use of invested funds, which must, of course, be replaced. This failure of the church, therefore, to come up to the demand of the Assembly, really left a debt on the Board of \$44,696.62. This is a fact to be particularly noted, and especially in these years of earnest call upon the churches to rise, in their donations, to a sum adequate to meet the Board's growing and indispensable work.

The donations of our own Synod to meet this call during the year above indicated, have amounted to \$66,785.71. Of this sum, the Woman's F. M. Societies gave \$25,828.33; the Sabbath-schools of the Synod (151 out of 297 contributing), \$5,612.23; and our foreign Presbytery (Corisco) \$75, of which their Woman's F. M. Society contributed \$35. This contribution of the Synod is larger by \$2,206.81 than that of last year. It is true that the contributions from our churches have fallen off \$4,172.40 from those of the year previous, and from our Sabbath-schools \$484.57, making an aggregate loss of \$4,656.97. But this deficit is more than made up by the large increase from the Woman's F. M. Societies of \$6,864.85 over the previous year. The average amount contributed by the Synod is \$1.18½ per member. It is a very gratifying fact that, of the 300 churches in the Synod, all but 30 have contributed to this cause, if not in every case through all three of the usual channels, yet at least either by a church or a Sabbath-school collection or by a contribution from a Woman's F. M. Society. And these 30 non-contributing churches, it is believed, are all very small. While we regret that the amount asked by the Assembly last year was not provided by the church at large, it is hoped that all the churches of our Synod will do their best towards realizing the collection of the million dollars again asked for this cause for the present year. And this brings us to the particular aim of the present report.

The principal feature in our foreign mission work, which at this juncture calls for special attention, is the fact of the greatly enlarged demand for means, occasioned by our very success and the opened doors which the call of God's providence bids us enter. This success is very encouraging on the one hand, but on the other it occasions great solicitude, inasmuch as the church is plainly not fully awake to the responsibility of the moment. It is on this account that the eyes of those whose business it is to conduct the work are

more and more turned to the question how to secure a prompt, regular and suitable liberality toward this cause from all the churches. It is this fact which prompted the General Assembly to call upon the board for some well-arranged plan, as Synod well knows, to reach all our churches through the land, if possible, to secure pledges beforehand of amounts to be donated. So important did it appear that the Assembly even asked to have enlisted, if possible, for this purpose, the time and efforts of one of the Secretaries. The Board feels, and has so stated, that this method of meeting the case cannot be carried out. The duties of our Secretaries are already too numerous and too pressing, and besides the field throughout the country is too wide and the churches too numerous to be effectively operated by one man. We *must* depend for a proper result on the organized agency of the church itself in its Presbyteries and individual congregations. It is to *these* that the present situation therefore does appeal most powerfully. To secure a lively interest for this cause in every congregation, and as far as possible in every individual of the congregation, young or older, will be, by God's help, the most potent lever to meet the case. Nothing else will do it.

In connection with this and to secure the same object, your Committee feel that it is just now important to impress upon the Presbyteries and churches the need not only of regular and universal donations to this cause, but also of a *proportionate* giving. It is not enough to teach that every one should contribute, but also to teach that it is desirable and scriptural that each one should give liberally *according to his means*, "according as God has prospered him." We all know that it is not so now. Many a donor of moderate means gives to this and to other causes, not only proportionately but actually beyond many of the wealthy. Your Committee think it proper to urge it as suitable to the times that we should preach a *proportionate* giving; and while glad to see bestowed the widow's mite, and earnest to secure gifts from all, it is also a duty to "charge the rich that they be *rich* in good works, *willing* to distribute, *ready* to communicate.

Is it not time to do so when we see that, as in recent years, marked success has almost everywhere attended the efforts of the year now closed. Peculiar discouragements we have had in a number of cases, and yet even there we have had marked successes.

Missions in Syria and Persia and Africa and parts of China have met unusual difficulties, and yet how in them all, as for example, in the opening of new fields, as among the Koords of the mountains in Persia - in the general progress of the work in Syria; in the happy effect of the Christian distribution of bread to the famishing in China, and in blessed and widespread revival in Africa, have these Missions been made to feel that the Lord is with them in all and is turning difficulties into triumphs. And what shall we say of Siam, where the work is calling out the liberality of king and nobles in

its aid—or Brazil, with its new start in the union of all in Presbytery and Synod and its growth in churches and educational institutions ; or Chili, with the field open by government and people for the fullest publication of the gospel ; or of Mexico, or of Japan, where, it is true, we have been disappointed by the postponement of the hoped-for union of the Presbyterian and Congregational churches, but where we have *not* been disappointed in the continued and enlarged success everywhere of the United Church of Christ in Japan, in its 61 churches, and so many of these self-supporting ; its 7,000 communicants ; its strong educational institutions, and its theological seminary with 41 students ; or in a word, of any of the fields we occupy, God's blessing evidently resting on them all ! And now, in the midst of all this, to stand by and hear that Brazil, in the moment of advance, cries for twenty-six new men who can be immediately and profitably placed, and the great majority of these cannot go for the lack of funds. And the Laos Mission, in what it calls its "*annus mirabilis*," its year of grace, and its sister kingdom Siam, plead for more missionaries, and their cry must be shut out for the lack of funds. And one single province in China that asked for ten men and has received only one, is told the rest cannot be sent for the want of funds ; and so the cry comes from Mexico and Persia and India, and almost every other part of the field. Here is work ready and waiting, and all must be held year by year in abeyance just for the lack of funds. Under these circumstances your Committee feel that the supply question is *the* question of the hour, and they express the hope that no pains will be spared by the Presbyteries and the sessions to meet this question fairly and press it upon the people.

The Committee on Simultaneous Meetings have reported what is proposed by them to be done in this matter in the coming month. Your Committee have only to express the hope that, besides being of great service in enlightening the people on this great cause and enlisting their sympathies in its behalf, the effect of these meetings will be felt in an increased liberality towards this object.

The report of the Woman's Synodical Foreign Missionary Society, which will soon be presented to you, makes it plain that no words of ours are needed to prove the wise and persistent energy of our godly women in prosecuting their share of this work.

In conclusion, inasmuch as the Committee on Simultaneous Meetings are to be hereafter discontinued by vote of Synod at this time, at the request of that Committee your Committee would recommend that the Committee on Foreign Missions be enlarged by the addition of one minister and one elder from each of the home Presbyteries.

All of which is respectfully reported,

CHAS. K. IMBRIE,
A. GOSMAN,
WM. RANKIN,
Committee.

XX.—ANNUAL REPORT OF THE WOMAN'S FOREIGN MISSIONARY SOCIETIES IN THE SYNOD OF NEW JERSEY, 1889.

Of all God's gifts to us in this bright, happy land of America, nothing is so precious as *our knowledge of Christ*, and this we are told to carry abroad into the darkest corners of the heathen world. Giving our religion to others "doth not impoverish, neither doth withholding enrich." "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." We are not taught either in the law or the gospel to love ourselves, but rather to spend and be spent in the service of others. "It is the way our Master went; must not the servant tread it still?" Woman's work for woman is Christ's work by the hand of woman for the salvation of all; for if the mother is a Christian she leads the child to Christ, and the children grow up to be Christian men and women.

There are now 400 societies and bands in the Synod of New Jersey, which embraces 9 Presbyteries, 1 being that of Corisco, in Africa. In 1888 a special effort was made by thank-offerings to increase the contributions for the great centennial of our church, and now comes the reactionary backward movement which is apt to follow any unusual attempt at progress. Perhaps it would not be so if all gave in proportion to their blessings. "Were there not ten cleansed, where are the nine?" It is a costly and difficult work faithfully to obey the Lord's command, "Go, take my gospel to every creature."

Our share of the responsibility is great. It is not a matter of indifference whether we give or not, or whether we give to one cause or another. Having, then, this explicit, this transcendent duty before us, ought we to use our Foreign Mission moneys for any other purpose, however good, however important? Or should we accumulate any surplus in our treasuries, as if we expected years of famine when the lean kine should eat up the fat? Oh, no, dear friends, let us send all gladly and promptly to those officers appointed to receive the funds and to scatter them abroad to all the ends of the earth. "These birds of golden plumage are ever fairest on the wing." In the year ending last May our Presbyterial societies gave as follows:

Jersey City,	\$2,667.86
New Brunswick,	3,344.31
Monmouth,	2,646.81
West Jersey,	1,729.27
Newton,	1,636.27
Morris and Orange,	6,050.60
Elizabeth,	4,270.23
Newark,	4,679.32
	<hr/>
	\$27,024.67

Every child who gives her little "pennies and a prayer," helps to light a lamp in the heathen darkness that covers so large a portion of the earth. Many have earned the money they have given, and a long chapter it would take to tell the story of their "ways and means."

"THE FIELD IS THE WORLD."

Beginning with *Mexico*, our nearest neighbor, with a population of 10,000,000, we have two boys' schools at Patos and Saltillo, and a girls' boarding-school at Mexico City, where 52 pupils are crowded in the old building. Many others desire to attend, and money has been sent for new recitation-rooms and dormitories.

Truthfulness and a sense of honor are growing among the girls. When at home, in vacation time, they teach their younger brothers and sisters, and on Sundays take Bible classes. No one can estimate the value of this training for the young people of Mexico.

In *California* we help bear the expense of the Home and School for Chinese Women and Children, in San Francisco. More than 100 attend this school. An average of 10 return to China every year. Thus the truth is scattered. The pupils learn good, tidy habits with their other lessons, and, better than all else, a knowledge of the Saviour's love.

Crossing the Pacific Ocean, we have had two Missionaries in *Japan*, where there is a population of 34,000,000. Mrs. Hepburn has labored in Yokohama for 30 years, and Miss Youngman 16 years in Tokio. These devoted servants of Christ have seen wonderful changes in that island empire. It has become indeed "the sunrise kingdom," for the whole nation seems to be opening its eyes upon the "sun of righteousness." Our share of the work in Japan, in addition to the salary of our missionaries, has been the support of native teachers, evangelists and Bible readers, building and helping to support various primary, kindergarten, day, boarding and training schools. The Bible Woman's Institute has completed its fifth year, and graduated a number of teachers for the villages outside of Tokio. The present number of students is 23, ranging from 17 to 48 years of age. A new feature of work is the nursery department. The custom of mothers carrying their infants over their backs proved a sad interference with the quiet hour of study, and suggested "one more step in the educational line"—a room where the babies might have more free use of their limbs and voices.

The 11th of last February was a time of rejoicing in Japan. The emperor formally summoned his people to aid in administering the affairs of state. A lady writes: "To us, who are waiting for the noontide of a still brighter day, the most significant clause in their new constitution is that which promises to the Japanese that, within limits not prejudicial to peace and order, and not antagonis-

tic to their duties as subjects, they shall enjoy freedom of religious belief." Christians held prayer-meetings in all the churches and in the evening a union service for prayer and praise.

The empress rode by her husband's side in the grand procession, a thing unseen in Japan before, and on her birthday was presented by the Christian women of Tokio with a complete copy of the Bible in Japanese. May she find the true Light in this Holy Word of God!

Mrs. Hepburn came home last May, just in time to let us see her face at that memorable meeting in New York at the General Assembly.

Graham Seminary and Bancho School are to be united, so that those in charge may have more time for other work.

In *Korea* we have part in two schools and the Underwood Orphanage, where twenty bright boys are studying. A traveler, visiting the Presbyterian Mission in Seoul, speaks of these scholars as able to converse in our language, using often more choice English than we do ourselves. The Koreans, an intellectual and teachable people, seem quite ready to hear the gospel.

Mrs. Heron has been ill, but is now recovering. Some of her pupils, being admitted to her bedside, begged her "not to go back to God, for who would teach them?" There are 12,000,000 souls in Korea knowing nothing of the true God.

In *China*, which has about 400,000,000 inhabitants, our missionaries are Mrs. Kerr, Mrs. Neal, Miss Lowrie, Miss Butler and Miss Lewis. We have also shares in three day-schools and a boarding-school in Nanking, a boys' and a girls' boarding-school in Peking, a day-school in Wei Hien and others in Hang Chow, Ningpo, Tungchow, Shanghai and Canton. Here we have five Bible readers, eight day-schools, twenty-three "shares" in the girls' boarding-school, twelve in the boys' school, and also a part in the Women's Training School, the Medical Class in the Hospital, and the Orphanage, where the girls are all redeemed from slavery, and some from great cruelty. It takes but little imagination to picture the busy life of those men and women in charge of the Canton Mission. Nearly 400 indoor patients reported last year, over 1,400 outdoor patients, receiving from them 3,400 visits. They ask for small cabinet organs and for magic lanterns, with Bible pictures.

Miss Lowrie reports good progress in all branches of study in her school of thirty-two scholars. She has begun work among the women, and hopes to have a training-school and two or three day-schools taught by the graduates, when she will be able to go out into the country villages and visit the farmers' wives. She adds, "The week of prayer was most interesting. Our girls were deeply moved with a sense of sin, and many spent the noon-day hour upon their knees." Another writes: "I am so bewitched with this work

that I wish I could do nothing else, and live for a time directly among the villages. They can't well get at us in the city, there is so much etiquette and propriety and empty form to separate, and the wicked lives of English-speaking people do a great deal to prejudice the Chinese against us."

We have two missionaries in *Siam* for its 5,000,000 people, Mrs. McGilvary and Miss Westervelt; also, a share in the boys' school at Petchaburee and girls' school at Bangkok. Miss Westervelt writes from Chieng Mai, "The work is prospering both spiritually and materially. Over thirty admitted to the church at one time. The new building is now occupied, although not finished, owing to the breaking of the saw-mill. We are trying to give our pupils the idea of self-help, and many of them now pay for what they receive. We have begun work in the new rice mill, and the girls take hold cheerfully and diligently, thus saving a great deal to the school and giving them a practical lesson in industry and economy." One of these girls was ill and wrote to her teacher, "I am not afraid to die, for I know I have learned of the true God, but I did want to work for Him." We are glad to say she is recovering. Mrs. McGilvary, closely engaged in cares and labors and not in perfect health, has now completed the translation of the Book of Acts in the Laos dialect.

In *Persia*, where 8,000,000 souls are to be found, we have two missionaries. Mrs. Hawks, of Hamadan, in addition to her duties in the Faith Hubbard School, has taught two Bible classes in the Boys' High School. She says, "They are bright and keen and will master the tasks set them. The fluency with which one, a boy of fourteen, rattled off his Hebrew verbs at the closing exercises might have made him an object of envy to many a hard-working theologian in America." Mrs. Mechlin, at Salmas, has been learning the language, and hopes soon to be able to teach the poor women about Christ their Saviour. Self-support is coming to be a feature of the schools. Cooking and care of the house is added to other tasks, so that when the older girls are taken away for their early marriages they may make comfortable homes.

In *India*, where there is a population of 200,000,000, we have Mrs. Holcomb, Mrs. Tedford, Mrs. Anderson, Miss Hutchinson and Mrs. Newton. Mrs. Holcomb, who has been in India eighteen years, has lately published a book on the home-life, customs and worship of its people. She has a school of 35, mainly from high-class families. An organ was sent her last year by the Fourth Church of Trenton. In the Zenanas she has 28 pupils learning to read. Mrs. Anderson has 160 on her rolls. Miss Hutchinson has been at the Woodstock school for change of climate. "Mrs. John Newton, longing to do what she could for India's women, left us last October, and is now in charge of the Jumna Girls' High School in Allahabad. She

writes earnestly, pleading for a good teacher for this place. Her friends of the New Brunswick Presbyterian Society are glad to be represented on the foreign field by their former President, and have pledged themselves to her support." We have schools and Zenana work in nine other cities, and many young Hindoo women are learning the story of the Cross.

Syria has about 1,500,000 inhabitants. Miss Charlotte Brown is our only missionary there. She reports 43 girls in Sidon Seminary and 68 in the day-school. A number have asked admission to the church. Books and money have been sent to begin a circulating library for this mission. In the Beirut Seminary two-thirds of the pupils pay in full for their education; 75 are in attendance, 57 of whom are boarders. We have 7 village schools and 3 native teachers in Syria. Suk-el-Ghurb Training School for Boys has about 100 in the family and is doing a splendid work.

In *Africa*, with its 200,000,000 natives, we have a missionary teacher in Liberia; a share in the expenses of the schooner "Nassau" in the work on the Ogove river, and at Benita and the Glima boarding-school. The Gaboon mission is greatly crippled, as Dr. and Mrs. de Heer have been obliged to leave in search of health. Miss Nassau writes that some of her Fangwe boys have made rapid progress and desire truly to become Christians. She has been translating the gospel of Luke into their language. She translates and prints hymns, leaflets and gospel lessons. She tries to go once a month with her little cabinet organ down the Ogove river to teach those who cannot come to Talaguga. Her young men take the journey every week, and the people ask, "When will Miss Bella come again with the little *Ibeka*?"

Our Miss Franks returned to her mission in *Bogota* in January, and Miss Kuhl soon after to Sao Paulo, where Miss Dascomb has been associated with her in the Collegio Americano, a most valuable institution, fully appreciated by the Brazilians, and always overcrowded and greatly needing an additional building.

A passenger on the ship when Miss Kuhl was returning to South America, noticing how much good she did during the voyage in caring for the poor, starving people from the famine district, wrote back saying, "If Miss Kuhl never did any more missionary work than this, she has done enough for a lifetime."

"Say not there are yet four months and *then* cometh harvest." Look abroad! "All things are *now* ready."

" In the dark Zenana homes
We may tell of Mary's child,
Where the tawny Arab roams,
In the jungle's trackless wild.
Pray ye to the Master, pray,
Send the laborers forth to-day."

MARGARET M. HODGE,
Secretary.

XXI.—THE TWELFTH ANNUAL MEETING OF THE
WOMAN'S FOREIGN MISSIONARY SOCIETY OF
THE SYNOD OF NEW JERSEY

Was held at New Brunswick, N. J., Wednesday, October 16th, 1888,
at two P.M.

Every Presbytery was represented. Prayer was offered by Dr. McKnight. Mrs. Joel Parker presided, and reviewed the history of these meetings which have brought into fellowship and sympathy the women of our Synod.

The minutes of the previous meeting were read and adopted. Mrs. A. A. Hodge, the Corresponding Secretary, gave a sketch of the work accomplished by the 21 missionaries supported by the women of the Synod.

Mrs. Andrews, of India, made a most interesting address. The great need of Bibles in India was spoken of. There are but 6,000,000 Bibles among the 200,000,000 people of India. Asylums, Homes and Hospitals should be established as aids to missionary success.

The following named officers were elected :

President—MRS. JOEL PARKER.

First Vice-President—MRS. J. D. BEDLE.

Second “ “ MRS. W. E. MORRISON.

Third “ “ MRS. J. GILLESPIE.

Fourth “ “ MRS. S. E. WARE.

Fifth “ “ MRS. A. H. YOUNG.

Sixth “ “ MRS. ROBERT AIKMAN.

Seventh “ “ MRS. FRANK CHANDLER.

Eighth “ “ MRS. JOHN DIXON.

Corresponding Secretary—MRS. A. A. HODGE.

Recording Secretary—MRS. PAUL BABCOCK.

MARY W. BABCOCK.

Montclair, N. J., October 16th, 1889.

XXII.—REPORT OF THE PERMANENT COMMITTEE
ON EDUCATION.

The Permanent Committee on Education would report to the Synod that the signs of an increased willingness on the part of young men to heed the call of those who are anxious to have the Word of God preached to them begin to grow brighter. Last year there were 772 candidates accepted by the Board of Education, 33 more than the year previous. The demand for ministers of the gospel grows greater and greater every year. Over all the land is heard the cry, "Send us some one to preach the gospel." This cry comes not only from the plains and valleys and mountain sides of the rapidly-developing Western States and Territories, but also from the older States, and from none with a louder voice than from this State of New Jersey. The older towns and cities near the great cities of New York and Philadelphia along the railroad lines are increasing in population with marvelous rapidity, and new villages and towns are springing up all along these avenues of travel, and from these comes the earnest demand for men to preach the gospel of the Saviour. It is pleasant to know that this demand is heard and is in measure at least answered. We only wish that these answers were tenfold more numerous.

The Presbyteries in very many parts of the country begin to feel the imperative necessity of meeting this growing demand—a demand which they feel cannot be met by the ordinary method of supply—and are recommending to the Board of Education candidates who propose to take a short course of study in preparation for ordination. It may be thought by some that there is no just cause for such action. Let us look briefly at some figures furnished by the Board. The available annual supply of ministers from theological seminaries is about 140. Of these about 30 are permitted to dispense with Greek and Hebrew; so there are about 110 with a fully-rounded education. Altogether 166 men are ordained by the Presbyteries, making 26 who receive their education outside of our Seminaries, most of whom are probably not fully educated. But these 166 constitute our entire supply. On the other hand, about 110 ministers die annually and 118 new churches are added to the roll. That is, we have 166 men to take the place of the 110 who die and to man the 118 new churches, or a deficit of 62 men each year. We leave out of our calculation those who are obliged to give up the active work of the ministry either from old age or disease, and those who come to us from other denominations.

But, brethren, there is another matter to be considered, and a very serious one. We have more than 1,000 vacant churches, some of them, it is true, small, but some of them large. We still need to

do as we are taught by the blessed Master, "pray to the Lord of the harvest that He would send forth more laborers into His harvest." It is a very sad truth that some of our churches are declining and some have died, and the cause in many instances is spiritual atrophy. There is no one to take to them the bread of life. On an average, 75 churches have been dissolved each year the last five years. We cannot afford to let so many lights go out, to leave the people in spiritual darkness. There is a very general feeling in the church that this must not be allowed, and many Presbyteries feel compelled to put in charge of these smaller churches men who are not fully educated.

A new plan of training men for ministerial service is now brought to the front, such as is found in summer schools and training schools for Christian workers who have not been able to obtain a thorough education, and from them go forth men who are to labor as evangelists, some of whom get into our churches as pastors. These schools are, it is true, under the care of earnest Christian men, but not always educated men. While this kind of training has a very great value, a great danger may be imminent therewith. Men trained only or mainly in the practical part of Christian work and service, and not in the great doctrines of the Word of God, especially as they are held in our Church, may give utterance to ill-formed ideas and ill-digested truths.

But, brethren, we have come to a time when the demand for more ministers of the gospel presses as never before, and when serious and earnest thought must be given to the question how this demand shall be met. We may throw off the responsibility and say there are other branches of the Christian church that are ready to supply this demand. We thank God that there are and that they are doing a noble work, even though some of them do not demand the same high standard of scholarship that we do. That, however, does not relieve us of either responsibility or work.

As is known to this Synod, this matter was brought before the General Assembly not only by the Board of Education, but also by a special committee appointed by the Assembly of the preceding year. Among the recommendations made by the Special Committee were: 1st. That there be brought into the work of the church the service of intelligent elders, competent to teach and counsel, and willing to be engaged in the oversight of the smaller churches. 2d. That when the full collegiate course is found to be impracticable, the student should be required to pursue, not a short or partial, but a full course of three years in some theological institution, and this course should be introduced wherever possible, by at least one year of special preparatory training. The candidate for such exceptional course should not be less than twenty-five years of age,

of special promise as to talents and capacity, and of approved piety, having a fair degree of education, and so circumstanced provisionally that he can prosecute to the end whatever studies the Presbytery may prescribe.

The Assembly did not adopt the recommendations, but passed the following resolution: "That a Special Committee on increasing the number of ministers be appointed, composed of the Special Committees on Education and on Unemployed Ministers and Vacant Churches, appointed by the last General Assembly, Rev. Samuel J. Nicolls, D.D., to be Chairman of the consolidated Committee; the Committee to consider and report to the next General Assembly whether it is advisable to adopt any other practicable methods than those now in use and those recommended by the Special Committee on Education, to introduce into the ministry of our churches men specially qualified to meet the pressing wants of our vacant churches and various missionary fields, and, if so, what?"

It seems strange that in the bounds of this venerable Synod of New Jersey there should be about sixty of these small or missionary churches, yet so it is; some of them in country places, churches long established, that have fed the churches in the rapidly growing cities, and almost exhausted their own life in so doing; some of them younger churches, established in the newly settled villages and towns, springing up everywhere. For these, men of prayer and piety and special adaptability to such conditions are needed. The proportion of the fully equipped graduates of college and seminary to which we are entitled is only six, not enough to fill the vacancies caused by death. Let us seriously consider this matter, brethren, and endeavor at least to assist in finding out how this serious hindrance in the way of the Church's progress can be removed.

We believe that our Church, both in its polity and worship, is peculiarly adapted to the citizens of this republic; that if it had been adequately supplied with ministers it would have stood in point of members at the head of the branches of the Christian Church, instead of being third or fourth.

It is gratifying to know that the gifts of the churches of this Synod increased the last year by \$615.33; the total amount given having been \$6,229.82, against \$5,614.49 the year before. There are, however, 79 non-contributing churches, 38 having a membership of 100 or more.

If the Board of Education had received from the 3,431 churches in this country which gave nothing to this important cause, proportionately to the amount given by the other churches, the problem of adequate supply would have been at least in part solved.

Your Committee would recommend, First, that the attention of ministers and elders be called to the serious consideration of the inadequate supply of ministers of the gospel. Second, that all pastors and supplies be affectionately urged to present the claims of the Board of Education to their congregations. Third, that the young men of the church be called upon to give heed to the cry of the perishing and to the call of the Master for more laborers in the harvest-field.

FREDERIC R. BRACE,
Chairman.

XXIII.—REPORT OF THE PERMANENT COMMITTEE ON PUBLICATION AND SABBATH-SCHOOL WORK.

The Committee on Publication and Sabbath-school Work report that they have statistics from the Presbyteries of Synod, except those of Corisco and Morris and Orange.

The inferences from these show general advance, although the Presbytery of Elizabeth reports 111 and that of Newton 520 less scholars than last year. The net gain reported is 2,255, of which 1,138 are in the Presbytery of Newark, and 929 in that of New Brunswick.

Although our Narrative reported comparatively small additions to the churches, your Committee finds encouragement in the fact that 109 more have been added from the Sabbath-schools than last year—the total being 1,649.

In the matter of benevolence there is an evident quickening, the total gain of gifts to the Board of Sabbath-school Work being \$1,379. This is especially marked in the Presbytery of West Jersey, where the gifts to the Board were \$1,278, against \$250 last year; and also \$331 more to other objects of benevolence, and \$663 for support of their own schools; making a total gain of \$1,808 over last year in this Presbytery.

We beg leave to offer the following:

1. That the Synod commends the zeal of those who have presented a full report of their Sunday-schools, and again reminds pastors and superintendents of their duty in this matter.

2. That we earnestly request the officers and teachers of our schools to give their prayerful attention more than ever to their unconverted scholars, in order that the Holy Spirit may be poured out upon them and that they may come to the Lord's Table.

3. That sessions be urged to use all care that the work of our Boards be made known to their schools, and that opportunity be given them to contribute, if not to all, certainly to Home Missions, Foreign Missions and Sunday-school Work, and that a reliable system of beneficence be adopted in the same, where none exists, in place of irregular and unsatisfactory collections.

4. We would call special attention to the Board's semi-annual statement of Sabbath-school Mission work, and would urge our pastors and elders to secure enough (gratuitously) for distribution among their people.

5. We reiterate the General Assembly's recommendation that Children's Day, the second Sabbath in June, be observed appropriately, and schools that do not adequately give to the Board's work make special arrangements for so doing on that day.

BENJ. S. EVERITT,
J. LESTER WELLS,
R. J. BURTT,

H. B. MACCAULEY,
WM. BOYD,
JOHN B. PUDNEY,

Committee.

XXIV.—REPORT OF THE PERMANENT COMMITTEE
ON CHURCH ERECTION.

The full and elaborate report of the general work of the Board of Church Erection made to the General Assembly in May, 1889, and furnished to all the ministers, and through them to all the sessions of our churches, makes it needless for your Committee to enter into any detailed statement of that part of the work. Your Committee would suggest that these reports should be carefully read by all those into whose possession they have come; as the result could hardly fail to be a great awakening of interest upon the very important work of this Board. The field for the work of the Board of Church Erection is widening with immense rapidity. Four new States have just been added to the Union and the Territories are being rapidly filled with great populations. New churches are springing up everywhere, and of about 200 Presbyterian Churches organized during the past year, the greater part are in pressing need of assistance in the work of securing suitable places of worship. One hundred and eighty-seven applications for aid were formally received and considered by the Board of Church Erection during the year, and we are told "that correspondence with scores of other churches shows that they are about to arise and build."

The increase of liberality toward this Board has not kept pace with the increase of the demand for help, and your Committee appeals to all the churches in our Synod to do more than they have ever done, so that in this time of great and wonderful opportunity no deserving church organization may appeal in vain for aid.

The total contributions from all sources for the past year have amounted to \$115,442.92. Of this amount, only \$57,910.99 has come into the treasury as the *direct contributions of all the churches*. The Board asks for this year the sum of \$150,000 with which to carry on its work. May not this appeal for increased contributions pass unheeded by even the weakest and smallest of our churches.

One very interesting and important feature of the work of this Board is that of the Manse Fund. The object of this fund is to lend to needy churches money to be used for constructing manses, to be returned to the fund, without interest, at the end of one, two and three years. The amount of the Manse Fund is now \$31,000, and a strong appeal is made to raise the amount of this fund to \$50,000. The scheme has worked with excellent success and proved a great boon to a large number of churches. Your Committee commends this part of the work to the special notice of Synod, and suggests that every church make a contribution toward the increase of this fund during the current year.

With reference to the work of Church Erection within our own bounds, the Committee has not been furnished with sufficient information to make a detailed statement of the work done.

Through the liberality of one of its members, the old First Church of Plainfield, so long under the pastoral care of Dr. Ketcham, has constructed a beautiful and capacious edifice, costing some \$40,000.

The young church of Bergen Point, under the efficient management of Rev. H. W. F. Jones, after having built a new chapel about two years ago, has now gone forward and almost finished a handsome new church, the whole property costing more than \$30,000; and it is due to that pastor and his church to say that no church in the Synod has done better or made greater sacrifices than they have done.

During the last two years the Presbytery of Jersey City has done a great work in improving its churches and building new ones. The Church of the Redeemer has been built, in Paterson, at a cost of \$90,000; a new church in Passaic, costing \$30,000; the Westminster Church, in Jersey City, costing about \$30,000; the Eastside Church, of Paterson, costing about \$25,000; a new church at Garfield, costing \$4,000. There is also in progress, at Rutherford Park, a new church which is to cost \$60,000. The Westminster Church is building, in Paterson, and is to cost \$20,000. The Third Church, of Paterson, is also contemplating a new and larger building; while several other churches have been greatly improved. All this indicates great material prosperity in the churches of the Presbytery of Jersey City.

In the Presbytery of New Brunswick a new and beautiful house of worship has been built, under the superintendence of Rev. Mr. Foster, and great material and spiritual success has attended the new enterprise.

The West Jersey Presbytery reports the building of a German Presbyterian church at Liberty Park, at a cost of \$2,200, all of which is paid; and this German Church is full of life, promise and hope for the future.

The Committee would call attention to the fact that there has been great neglect in the Presbyteries in sending reports of the work done in building and improving the churches, so that a proper report might be duly prepared of the work thus done.

J. A. LIGGETT,

Chairman Committee on Church Erection.

XXV.—REPORT OF THE PERMANENT COMMITTEE
ON MINISTERIAL RELIEF.

Your Committee on Ministerial Relief respectfully report that this cause is commending itself more and more to the heart of the church at large, and that the Synod of New Jersey is in growing sympathy with this special form of beneficence. The aggregate sum contributed to the Board of Ministerial Relief by all the churches of our Synod during the ecclesiastical year ending last April, was \$21,440. This was \$16,105 less than during the preceding year. But that was a year of special effort to raise an endowment fund of \$1,000,000, and hence is not to be accepted as furnishing a standard by which we are to judge the liberality of years in which no such effort has been employed.

According to the last report made by the Board to the General Assembly, the number of the roll of those who were beneficiaries of the Board during the year was 595. Of these 223 were ministers, 341 were the widows of ministers, and 31 were orphan families. And the number of families provided for during the year at the Ministers' House, in Perth Amboy, was 20. Total number of families receiving aid from the Board during this period was 615, an increase of 31 families over those of the preceding year. Families are not single individuals, and hence 615 families embrace a larger number of individuals. This aid is extended to ministers, to ministers' widows, and to their orphan children who may be in circumstances to need it, and who are recommended to the Board by the Presbyteries to which they respectively belong. And lay missionaries, foreign or home, men or women, who have devoted themselves to the service of the Church, and who are disabled by sickness or old age, are "placed on the roll for the benefactions of this Board, upon the same conditions as ministers."

The Centenary Fund now aggregates more than half a million dollars. To this, no doubt, additions will be made from time to time by individual contributions and bequests, so that we may expect that the million dollars will, ultimately, be reached. The support of the Board, with its working force, will be sustained by the use of a part of the income from this source, and the balance of this income, together with the contributions of the churches from year to year, will be devoted entirely to the direct purpose of relief. This fact should be a stimulus to the liberality of the churches on this behalf, instead of, as some fear, furnishing an excuse for reliance upon an endowment. All is needed, and much more, before the church will be able to do adequate justice to those who have claims upon her in their old age, or when smitten with

disability, and who are destitute of resources by which to support themselves and those who may be providentially dependent on them.

We therefore recommend the adoption of this resolution :

That every pastor and stated supply within our Synod take up a collection on behalf of this object at some time by them thought to be most expedient during the ensuing year, and that we endeavor to advance upon our liberality of the past.

Respectfully submitted,

WM. T. FINDLEY,
JOS. M. McNULTY,
F. WOLCOTT JACKSON.

XXVI.—REPORT OF THE PERMANENT COMMITTEE ON FREEDMEN.

Your Committee on Missions for Freedmen would respectfully report as follows :

Presbytery.	Contributions.	Increase or Decrease.	Non-Contributing Churches.
Corisco,	\$15 00	Dec. \$7 00	0
Elizabeth,	1,277 00	Dec. 12 00	3
Jersey City,	849 00	Dec. 20 00	8
Monmouth,	500 00	Dec. 65 00	6
Morris and Orange, . .	2,430 00	Dec. 628 00	4
Newark,	1,181 00	Dec. 430 00	5
New Brunswick, . . .	2,665 00	Inc. 1,172 00	0
Newton,	790 00	Inc. 58 00	7
West Jersey,	675 00	Inc. 208 00	18
Totals,	\$10,382 00	Inc. \$1,438 00	
		Dec. \$1,162 00	
		Net Inc. \$276 00	

Of the total amount of contributions (\$10,382), nearly one-third (\$3,418) passed through other channels than the "Board of Missions for Freedmen."

It is gratifying to note that the number of non-contributing churches has decreased by eleven (11).

The Presbytery of New Brunswick is the "banner" Presbytery, in that all its churches gave to this cause and increased its gifts by \$1,172 over the previous year.

Six Presbyteries fell behind their former record.

The total amount received by the Board from all sources, for the year ending April 1st, 1889, was \$134,450, which is the largest amount received during the twenty-four years' history of the Board. This does not include \$31,092 given by the colored people themselves for the support of ministers, teachers, houses of worship and schools.

The Board also makes grateful mention of a gift of property, valued at \$10,000, by a member of one of the churches under its care.

Your Committee desire to lay the cause of Missions for the colored people of the South as a special burden upon the conscience and heart of our churches. Never was the duty of carrying the gospel to this people more urgent than now. Truly has it been said, "the future of the negro in the United States is fast becoming the question of the day." A prominent Southern man is quoted as saying, "it dominates all other questions in the South." The Southern people themselves—and we of the North cannot but share the

feeling—look with apprehension and alarm upon the growing numbers of the negroes, and the increasing illiteracy among them.

Says Geo. W. Cable: "Right here in our midst is the greediest people for education and the gospel there is on the face of the earth. Why, if you knew the national value of this work, to say nothing of its gospel value, you would quadruple your offerings before the year is out."

Of course, with the mere political aspect of the question we have—as a church—nothing to do, but as Christians our duty is just as plain and imperative as it is with regard to the millions in China or in Africa.

And what is done must be done quickly. The Roman Catholic Church, with that far-sighted shrewdness which has marked her history, has become suddenly wide awake to the opportunity opened to her among the colored people in the South, and is sparing neither men nor money to accomplish her ends.

Not only so, but the evangelization of the "dark continent" of Africa, we firmly believe, is bound up with the Christianization of the negro race on our own shores.

The duty of the Church is an urgent and present one, and the opportunity is large. May the hearts of our people respond to the Master's call in this cause.

ALBERT ERDMAN,
Chairman.

XXVII.—REPORT OF THE PERMANENT COMMITTEE ON THE BOARD OF AID FOR COLLEGES AND ACADEMIES.

Your Committee can add but little to what has been said in previous reports in reference to the important character of the interests confided to this youngest Board of our Church. The work commends itself to every citizen interested in the welfare of his country, as well as to every Christian who desires to advance the kingdom of the Lord Jesus Christ.

The Presbyterian Church, throughout its history, has demanded a learned ministry, and to secure this object has favored education, not merely in general, but in its highest forms, and to this end has established and sustained institutions that offered every advantage for obtaining the best and most varied culture. In this and in other lands there are noble monuments that attest her devotion to the cause of consecrated learning and the success that has crowned her efforts. The country as well as the church must ever feel grateful for what our Presbyterian ancestors have done for the cause of education, and the present generation should manifest its gratitude in substantial forms. One of the best channels for the accomplishment of this purpose is the Board of Aid for Colleges and Academies.

The General Assembly of 1888 recommended that \$100,000 should be contributed for objects fostered by this Board. Although this has not been done by the direct contribution of the churches, yet it has been more than accomplished through this Board and its influence. The churches and individuals have contributed through the Board to colleges and academies, chiefly in the great region west of the Mississippi, a little more than \$45,000, while about the same amount has been given directly to these institutions, and subscriptions to their property have been made to the amount of nearly \$27,000, so that the aggregate of \$117,000 is the result of the efforts of this Board for the past ecclesiastical year. A few more churches have contributed in the last year than in the previous year, but the amount of their contributions has been about the same, while the donations from individuals have been larger than in former years.

In this Synod 164 churches have given to this object nearly \$3,200, and four individuals have contributed \$950, making the whole amount about \$4,150. It is a matter of gratification that this Synod, although not equaling its contribution of last year, has given nearly one-tenth of the whole amount received directly by the Board, and stands fourth in the list of Synods sustaining this important cause. The money received from the churches is devoted exclusively to cur-

rent work, *i. e.*, to the direct work of instruction and the expense of "running" the institutions. The gifts to property have come from individuals, and these have been so used as to secure buildings and grounds of much greater value than the sums contributed. In one instance gifts amounting to about \$8,000 secured grounds and a building worth nearly \$30,000 and saved a college from destruction. In another instance \$3,500 saved a property costing nearly \$20,000 and secured an endowment of \$10,000. In short, in the past year eleven institutions have been aided and \$30,000 have saved more than \$300,000 to the cause of education, and substantially to the kingdom of Jesus Christ. This is simply the pecuniary aspect of the matter.

In the 16 colleges and 20 academies aided, in the country stretching from Indiana to the Pacific Ocean, there are more than 3,000 students, of whom nearly 1,600 are professing Christians, and 157 are candidates for the ministry. More than 2,200 are engaged in the systematic study of the Bible, and there have been 220 credible conversions in these institutions in the past year. It is especially noteworthy that all four of the Western States just admitted to the Union contain institutions that are aided by this Board. It is a matter of devout thankfulness that one of the most eminent and liberal members of our Church, Mr. Thaw, of Pittsburg, who has just gone to his reward, left a legacy of \$50,000 to this important branch of our church work.

Your Committee need add nothing to the facts that have been presented in reference to this cause of Christian education; they appeal more strongly and more eloquently than words. Your Committee would again suggest the adoption of the following:

Resolved, That the Synod earnestly recommends that pastors and churches take up collections for the Board of Aid for Colleges and Academies.

All of which is respectfully submitted on behalf of the Committee.

HENRY C. CAMERON,

Asbury Park, N. J., Oct. 23, 1889.

Chairman.

XXVIII.—REPORT OF THE PERMANENT COMMITTEE ON SYSTEMATIC BENEFICENCE.

The Committee on Systematic Beneficence respectfully report that they have collated the statistics of the contributions of the churches within the Synod of New Jersey during the past year, so far as those statistics appear in the Minutes of the General Assembly and the reports of the Boards of the Church, and they present for the consideration of the Synod the accompanying tables, with a few reflections drawn therefrom :

TABLE A.

Amount given to each object, according to the Assembly's Minutes :

	1888.	1889.	Increase.	Decrease.
Home Missions,	\$70,867	\$94,581	\$23,714	. . .
Foreign Missions,	80,057	76,051	. . .	\$4,006
Education,	12,842	13,974	1,132	. . .
Sabbath-school Work, . .	8,958	10,593	1,635	. . .
Church Erection,	20,419	19,728	. . .	691
Ministerial Relief, . . .	37,545	21,440	. . .	16,105
Freedmen,	9,979	10,382	403	. . .
Sustentation, S. H. M., .	8,524	10,117	1,593	. . .
Aid for Colleges,	6,563	5,806	. . .	757
	<hr/>	<hr/>	<hr/>	<hr/>
	\$255,754	\$262,672	\$28,477	\$21,559
Net increase, . . . . .	. . .	. . .	6,918	. . .
Congregational,	842,869	814,730	. . .	28,139
Miscellaneous,	65,991	50,994	. . .	14,997

The small net increase over last year of \$6,918 is due to the fact that the gifts to Ministerial Relief, while much larger than in 1887, fell off from those of 1888 (Centennial year) \$16,105. If this item were deducted from the decrease column, as seems fair, the net increase would be \$23,023. The gain in Home Missions this year is large, viz., \$23,714, which exceeds the total net increase for the year by \$691, showing that the contributions to all the Boards, taken together (except Home Missions), have decreased to that amount, viz., \$691. If the decrease in gifts to Ministerial Relief be not deducted the net decrease for the year is \$16,796. The amount given to Miscellaneous objects is less than that of last year by \$14,997; and the Congregational expenses are also less by \$28,139. The sum of the gifts in the above table, including Miscellaneous, is less than that of last year by \$8,079; and the aggregate of Beneficence and Congregational expenses is less by \$36,218. These facts should secure our thoughtful attention, especially when we remember that the number of communicants in the Synod is greater than last year by 2,415.

TABLE B.

Synod's support of the Boards of the Church :

	Expended in Synod.			
	1888.	1889.	1888.	1889.
Home Missions,	\$37,506	\$38,515	\$1,617	. . . .
Foreign Missions,	45,614	66,811	. . . .	. . . .
Education,	5,614	6,230	4,179	4,730
Sabbath-school Work,	5,873	7,076	946	100
Church Erection,	5,812	5,547	650	1,300
Ministerial Relief,	10,185	9,246	4,000	4,600
Freedmen,	7,180	6,964	. . . .	. . . .
Sustentation,	351	233	262	. . . .
Aid for Colleges,	3,455	3,185	. . . .	. . . .
	<hr/>	<hr/>	<hr/>	<hr/>
	\$121,590	\$143,807	\$11,651	
Synodical Home Missions,	11,358	12,412	12,320	12,118
	<hr/>	<hr/>	<hr/>	<hr/>
	\$132,948	\$156,219	\$23,947	\$22,848
Increase of Contributions to the Boards,				\$22,217
Increase of Contributions to Synodical Home Missions,				1,054
				<hr/>
Total Increase of Gifts to Presbyterian Agencies,				\$23,271

So large an increase in gifts to the Presbyterian agencies is cause for gratitude. Home Missions is larger than in '88 or '87, notwithstanding the increase in our contributions to Synodical Home Missions and that we have drawn nothing from the treasury. That misapprehension of the plan of Synodical Home Missions still exists in our churches, is evident from the fact that \$233 was given this year to the cause of Sustentation.

There is cause for regret and inquiry, however, in that there has been a falling off in the gifts to all the Boards except Home and Foreign Missions, Education and Sabbath-school Work (Publication); Church Erection receiving \$265; Ministerial Relief, \$939; Freedmen, \$216; and Aid for Colleges, \$270.

TABLE C.

Amount given by each Presbytery to the nine objects of beneficence :

	1888.	1889.	Increase.	Decrease.	Contributed
					through Boards.
Morris and Orange,	\$57,744	\$65,457	\$7,713	. . . .	\$36,524
Newark,	49,130	53,915	4,785	. . . .	22,253
New Brunswick,	37,159	43,801	. . . .	6,729	22,945
Elizabeth,	43,099	36,370	6,642	. . . .	20,206
Jersey City,	22,169	18,894	. . . .	3,275	11,708
West Jersey,	16,470	15,946	. . . .	524	10,418
Monmouth,	15,519	14,702	. . . .	817	10,115
Newton,	14,203	13,437	. . . .	766	9,229
Corisco,	261	150	. . . .	111	174
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	\$255,754	\$262,672	\$19,140	\$12,222	\$143,572

In amounts contributed the Presbyteries stand in the same order as last year, except that Elizabeth has given place to New Brunswick. The gifts through the Presbyteries this year to the nine objects exceed those of last year by \$21,982 (\$143,572 less \$121,590). Last year each Presbytery increased its gifts over the year before. This year there is a falling off on the part of Elizabeth, Jersey City, West Jersey, Monmouth, Newton and Corisco. The amount, however, given through the Boards, is 19 per cent. greater than last year, and nearly 55 per cent. of the whole sum.

TABLE D.
Blanks or failures to contribute to each Board :

	Home Missions.	Foreign Missions.	Education.	Sabbath-school Work.	Church Erection.	Ministerial Relief.	Freedmen	Sustentation.	Aid for Colleges.	Total		Increase or Decrease.	
										Blanks.			
										1889	1888		
Corisco, . . . . .	.	.	.	.	.	.	.	.	.	.	.	.	.
Elizabeth, . . . . .	.	.	3	4	1	3	4	3	6	24	39	15	dec.
Jersey City,	2	4	9	9	7	6	10	9	10	66	61	5	inc.
Monmouth,	4	6	10	12	12	10	12	9	13	88	85	3	inc.
Morris and Orange,	1	2	4	5	3	5	5	8	9	42	51	9	dec.
Newark, . . . . .	.	.	2	7	2	2	5	4	10	32	38	6	dec.
New Brunswick, . . . . .	.	.	.	.	.	.	.	.	.	.	.	.	.
Newton,	4	5	10	7	8	8	10	8	15	75	71	4	inc.
West Jersey,	13	14	17	15	16	19	21	13	33	161	150	11	inc.
Totals,	24	31	55	59	49	53	67	54	96	488	495	7	dec.

The blanks aggregate seven less than last year, but the total of 488 is so large as to justify your Committee in asking the pastors and elders to give careful attention to the subject. Again New Brunswick and Corisco have taken contributions in every church for every Board. What they have done no doubt the others may do.

TABLE E.
Total amounts given to Boards of Home and Foreign Missions, of Sabbath-school Work and Freedmen, and portion contributed by Sabbath-schools and Ladies' Societies :

	Totals.	Sabbath-schools.	Ladies' Societies.
Home Missions,	\$38,515	\$3,716	\$11,912
Foreign Missions,	66,811	5,341	23,383
Sabbath-school Work,	7,076	2,606	. . .
Freedmen,	6,964	701	450
	\$119,366	\$12,364	\$35,745
			12,364

Total from Sabbath-schools and Societies, \$48,109
Or 40 per cent. of the whole.

In amount of contributions the Synod stands third, instead of fourth last year. New York is first, with \$753,984; Pennsylvania second, \$614,607; New Jersey third, \$262,672.

In average per member, New Jersey is, as last year, fifth; Minnesota first, \$8.12; Baltimore second, \$5.56; Kentucky third, \$5.45; New York fourth, \$4.77; and New Jersey fifth, \$4.66.

Surveying the entire field, your Committee is not able to report any great advance in Systematic Beneficence except in the proportion of gifts to the Boards of the Church and in the support of Synodical Home Missions. The Committee does not believe that this condition of things results from any diminution of faithfulness on the part of pastors in presenting the claims of the kingdom of Christ on the people. Perhaps it would be difficult to account for the fact satisfactorily. It is none the less a fact to be regretted, and which the whole Church should try to remedy in the future.

Your Committee believes that the beneficence of our Synod may be called in a good degree systematic, in so far as this, viz., that the claims of beneficence, and especially of the nine objects represented by the agencies of the Church, are regularly and faithfully presented to the churches. *But* they also believe that Systematic Beneficence has a far broader meaning and a much higher aim than this. They believe this meaning is, and this aim should be, on the part of the whole Church and each particular church, to present the claims of the Master on our property in some systematic way, personally, to each and every member of our churches and congregations, and to persuade every one with a willing mind to give of his substance unto the Lord, according to that he hath and not according to that he hath not. The results of such giving in the churches of our Synod, where the experiment has been fairly made, have been most encouraging, and your Committee are convinced that only in this way can we expect the treasury of the Lord's house to be filled.

Your Committee has but one recommendation to make, viz.: That pastors and sessions be urgently advised to adopt some plan of Systematic Beneficence in their several churches, and to endeavor, so far as possible, to secure that all the people may give as unto the Lord, regularly and according to their ability.

All of which is respectfully submitted on the part of the Committee on Systematic Beneficence.

THEODORE F. WHITE,
Chairman.

XXIX.—REPORT OF THE PERMANENT COMMITTEE
ON TEMPERANCE.

When, two years ago, the Synod directed the Presbyterian Committees on Temperance to forward their reports to the Permanent Committee at least two weeks prior to the meeting of Synod, it was hoped that data would be furnished for a complete survey of the field, and that a full and comprehensive statement might be given of the temperance sentiment throughout our churches in the State. Our brethren, however, seem to have forgotten the directions of Synod, for five Presbyteries have failed to send any report whatever, and only one, *i. e.*, Monmouth, has given a full and detailed account of the work within its bounds. This report is couched in such vigorous language, and is so strong in its presentation of the truth, that it deserves especial mention, and we regret that we have not time to give a few quotations.

Your Committee is not able to say, from official sources, whether the interest in Temperance is increasing or abating, but fears, from unofficial statements, that many of our ministers and many of our churches are not taking as deep an interest in this great cause as its merits demand. There can be little question that the liquor traffic is to-day one of the greatest enemies with which God's Church is called on to contend. As Dr. Howard Crosby has well said, "It is evil, only evil, and that continually." It is perpetually leading men to destruction, and perpetually tempting the young to walk in the paths that end in ruin. The Apostle Paul, in speaking of "drunkenness, revellings and such like," distinctly declares that "They which do such things shall not inherit the kingdom of God." (Gal. 5 : 21.) While in another place he says: "Neither adulterers, nor thieves, nor drunkards, shall inherit the kingdom of God." (1 Cor. 6 : 10.) Language could hardly declare in plainer and more emphatic terms the doom of the drunkard. Inasmuch as over 2,000—as far as can be ascertained—annually fill a drunkard's grave in New Jersey alone, it follows that the liquor traffic of this State is yearly sending over 2,000 souls down to eternal perdition. What an appalling fact! If cholera should annually carry off this number, who would look upon the matter with indifference? If yellow fever should prove equally destructive, who would be content to allow a law to stand on our statute books permitting men to sell the germs of this terrible disease? And why should we not manifest even greater alarm at the ravages of the liquor traffic, since it not only wrecks bodies, but also wrecks immortal souls?

Nearly 8,000 saloons and bars in New Jersey are busily engaged in destroying men. Should not the 1,600 or 1,800 churches be as busily engaged in saving them? The Christian church has a responsibility in this matter, and should be the leader in closing up the fountains from which this terrific evil flows. She should labor

incessantly to hasten the day when the traffic shall be *utterly exterminated*, and when none shall dare put the bottle to his neighbor's lips (Hab. 2 : 15). "Tippling-shops," says the Hon. Judge Pitman, of Massachusetts, "are the very gateways of hell ; and they are kept open often with the tolerance and indifference of Christian men. Think not it is an easy task to put down the grog-shop pure and simple. Since the overthrow of slavery it is the largest money power in the country. It has extensive commercial alliances ; it subsidizes the press, governs parties, makes governors, bargains for congressmen. Thinking men are beginning to realize how controlling the liquor interest is, everywhere. But strong as this traffic is, there is something stronger—the Christian Church is stronger, and when its best men teach that voting is as sacred as praying, believing that the struggle against the dram-shops is but one development of the war between heaven and hell, and press into that war with an energy that will not suffer men or parties to stand in the way, the traffic will be doomed ; but *weak* goodness never did and never will overcome resolute evil." The Synod of New Jersey heretofore has denounced the liquor traffic in no uncertain terms, and we believe that she is not now ready to take any backward step, and hence your Committee recommend :

1. That the action of the last General Assembly, as found on page 103 of the Minutes, be read from all our pulpits, that the church members may know the position of the Presbyterian Church in this matter. The language is as follows :

"That we earnestly recommend to the ministers and congregations in our connection, to persevere in vigorous efforts until laws shall be enacted in every State and Territory of our beloved country, prohibiting entirely a traffic which is the principal cause of the drunkenness, and its consequent pauperism, crime, taxation, lamentation, war, and ruin to the bodies and souls of men, with which the country has so long been afflicted."

2. That ministers preach more frequently against this soul-destroying sin.

3. That the Synod most heartily approves of the enactment of the proposed law, requiring all teachers in public schools to give instructions as to the evil effects of alcoholic drinks.

4. That Synod again order the Presbyterian Committees on Temperance to forward their reports to the Synodical Committee at least two weeks prior to the meeting of Synod.

5. That the following persons be elected as members of the Church Commission on Temperance, to act with representatives of other churches in the State, viz. : Rev. Robert Aikman, D.D., Rev. Benjamin S. Everitt, Rev. Albert Erdman, D.D., Rev. John Woodbridge, D.D., Elder J. Y. Foster, Elder J. B. Conover, Elder J. R. Bennett.

W. E. HONEYMAN,

WILLIAM BOYD,

JOSEPH G. SYMMES, D.D.,

EDWIN A. BULKLEY, D.D.,

WM. T. FINDLEY, D.D.,

J. DEHART BRUEN.

XXX.—REPORT OF THE STATED CLERK.

The Stated Clerk would respectfully report that after the close of the session of Synod in 1888 he received from the family of the late Stated Clerk, the Rev. Jesse B. Davis, D.D., the books and papers belonging to the Synod, and transferred them to Trenton. The Trustees of Princeton Theological Seminary having kindly granted to the Synod the use of a suitable vault in the basement of the library building for the storage of the records of the Synod, the Clerk caused a convenient box to be prepared, in which the seven volumes of the original manuscript records of the Synod were deposited. The box and records were then placed in the vault in Princeton, where they now are. The volumes of printed records, which, since 1884, have been submitted to the General Assembly and approved by that body, were also placed in a tin box and deposited in the same place.

The original papers belonging to the Synod, the rough draft of the minutes, etc., were placed in another box and deposited in the vault of the Broad Street National Bank of Trenton, by the courtesy of the officials of that institution.

The original minutes and papers of the session of 1888 were deposited in the vaults of the Trenton Banking Company.

The Synod was found to be in possession of a file of the Minutes of the General Assembly from 1836. A portion of these had been bound in cloth. The later numbers had been furnished, bound, by the Stated Clerk of the Assembly. In 1871 the Synod ordered that the Stated Clerk should have the Minutes of the General Assembly for the years 1857 to 1871 "bound in a style to correspond with those already bound." This order had never been carried out, owing probably to the state of the treasury. The Stated Clerk ventured to extend it sufficiently to cover those volumes of the Minutes which had not been bound up to the present time. He also received from the family of the late Dr. Davis some cloth-bound copies for the completion of the file. The Synod is, therefore, now in possession of a well-bound file of the Minutes of the Assembly from 1836 to the present year.

The Stated Clerk also took measures to have the entire file of the printed Minutes of the Synod bound and put in convenient shape for preservation and reference. The Synod is indebted to several of the brethren and their families for missing copies of the Minutes of early dates kindly furnished by them.

The Clerk also purchased for the use of the Synod a copy of the Form of Government, containing the Revised Book of Discipline.

The expenses of these various additions to the files of the Synod, of the transfer of books and papers to Trenton and Princeton, and of the box for storage of the records amounted to twenty-one dollars

and thirty-six cents, to meet which there was a sufficient balance in the treasury.

The Stated Clerk would also report that, at the suggestion of the Enrollment Clerk, he applied to the Pennsylvania and Central Railroad Companies for special "convention rates" for the members of Synod. The applications were granted, and orders were furnished, as far as practicable, to all members of Synod, for round-trip tickets to Asbury Park, at the rate usually given for such assemblies. The expense of this arrangement, for printing and postage, amounted to about eight dollars.

The Clerk would respectfully ask that, if it seems good to the Synod, his action in these various matters, and his expenditures therein, be approved.

He would also venture to recommend to the Synod as follows :

1. That the thanks and acknowledgments of the Synod be extended to Mrs. Jesse B. Davis, Rev. George S. Mott, D.D., Rev. John Hall, D.D., Rev. Abraham Gosman, D.D., and Mrs. P. Augustus Studdiford, for copies of the Minutes, both of the Synod and of the General Assembly, kindly furnished by them for the completion of the Synod's files.

2. That the thanks and acknowledgments of the Synod be extended to the Directors of the Broad Street National Bank of Trenton, the Trenton Banking Company, and to the Trustees of Princeton Theological Seminary, for the gratuitous and convenient storage of the Synod's records.

3. That the Stated Clerk be authorized to purchase the Minutes of the General Assembly, from 1789 to 1836, now published by the Board of Publication, for the completion of the Synod's file.

All of which is respectfully submitted.

WALTER A. BROOKS,
Stated Clerk.

XXXI.—REPORT OF THE TREASURER.

WALTER A. BROOKS, *Treasurer, in account with the Synod of New Jersey.*

DR.

1889.			
Sept. 30th.	To balance from previous account, . .	\$206	99
	“ apporportionments from eight Presbyteries,	470	00
	“ receipts from advertising,	25	00
	“ sale of Minutes,	1	75
	“ interest,	6	00
		<hr/>	\$709 74
Oct. 4th.	To balance from previous account, . .	\$198	96

CR.

Sept. 30th.	By janitor's bill,	\$4	00
	“ printing Minutes, etc.,	191	05
	“ postage,	32	14
	“ binding Minutes, etc.,	9	10
	“ map for Historical Sketch,	27	98
	“ transferring and storage of records,	11	12
	“ salary of Stated Clerk,	150	00
	“ salary of Enrollment Clerk,	52	30
	“ salary of Temporary Clerk,	15	20
	“ stationery,	3	85
	“ Form of Government, etc.,	49	
	“ Committee to General Assembly,	9	35
	“ bill of Stated Clerk for sundries,	4	20
	Balance, October 1st, 1889,	198	96
		<hr/>	\$709 74

WALTER A. BROOKS,
Treasurer.

The foregoing account examined and found correct, October 22d, 1889.

FRANK L. JANEWAY,
EDWARD E. SILL.

XXXII.—STATISTICAL REPORTS.

I. THE PRESBYTERY OF CORISCO consists of nine ministers and nine churches, and has under its care five licentiates and five candidates.

Candidate received—

January 26, 1889, Yongwe, elder in the First Ogove Church.

License conferred—

January 25, 1889, Itongolo, elder in the Benita Church.

License restored—

January 26, 1889, Owondo-Lewis, elder in the Gaboon Church.

Ordination—

January 25, 1889, Licentiate Etiyani.

Churches organized—

March 17, 1889, Second Ogove Church, at Igenja, with fifty-four members; March 24, 1889, Third Ogove Church, at Wombaliye, with eighty-six members.

R. H. NASSAU,
Stated Clerk.

II. THE PRESBYTERY OF ELIZABETH consists of forty-two ministers and thirty-one churches, and has under its care four candidates.

Minister received—

August 27, 1889, Rev. George Buckle, from the Presbytery of Westminster.

Candidate taken under care of Presbytery—

April 17, 1889, Frank Stiles Woodruff.

License conferred—

June 3, 1889, George Pflug.

Ordinations—

May 9, 1889, Licentiate Ivan D. Mishoff, M. D., *sine titulo*, to go as missionary to Bulgaria.

October 15, 1889, Licentiate George Pflug, *sine titulo*.

Installation—

September 4, 1889, Rev. George Buckle, associate pastor of Marshall Street Church, Elizabeth.

Dissolutions of pastoral relations—

- December 19, 1888, between Rev. Isaac H. Condit and the Marshall Street Church, Elizabeth.
 January 28, 1889, between Rev. Alexander Hill and the Church of Liberty Corner.
 June 3, 1889, between Rev. Charles E. Cunningham and the Madison Avenue Church, Elizabeth.
 August 27, 1889, between Rev. John Rudolph and the First German Church, Elizabeth.
 October 1, 1889, between Rev. James R. Gibson and the Lower Valley Church.

Licentiate dismissed—

- October 2, 1889, Karl Krause, to the Classis of Bergen.

Ministers dismissed—

- January 28, 1889, Rev. Alexander Hill, to the Presbytery of Troy.
 August 30, 1889, Rev. Charles E. Cunningham, to the Presbytery of Central Mississippi.
 September 23, 1889, Rev. John Rudolph, to the Classis of Bergen, of the Reformed (Dutch) Church.

Died—

- June 3, 1889, Rev. Thomas T. Bradford, at Metuchen, aged eighty years.

SAMUEL PARRY,
Stated Clerk.

III. THE PRESBYTERY OF JERSEY CITY consists of forty-seven ministers and twenty-nine churches, and has under its care two licentiates and nine candidates.

Ministers received—

- December 4, 1888, Rev. Alexander M. Higgins, a Foreign Minister, from the Evangelical Union of Scotland.
 April 16, 1889, Rev. S. Fielder Palmer, from the Newark Conference of Congregational Churches.
 June 4, 1889, Rev. Louis Rymarski, from the Maryland District of the German Evangelical Synod of North America. Rev. Frederick B. Hanle, from the Presbytery of Newark.

Candidate received—

- June 4, 1889, James E. Sentz, from the Presbytery of West Virginia.

Candidates received under care of Presbytery—

- February 5, 1889, Henry C. Vanderbeck, Thomas Bell.
 October 1, 1889, John Kamm.

Licenses conferred—

April 2, 1889, Joseph G. Snyder.

April 16, 1889, Robert A. King.

June 4, 1889, James E. Sentz.

Ordinations—

June 6, 1889, Licentiate James E. Sentz.

June 20, 1889, Licentiate George D. Egbert, *sine titulo*.

Installations—

November 20, 1888, Rev. Samuel Carlile, over the East Side Church of Paterson.

June 6, 1889, Rev. James E. Sentz, over the Church of Norwood.

June 11, 1889, Rev. Frederick B. Hanle, over the German Evangelical Church of Passaic.

June 13, 1889, Rev. Louis Rymarski, over the Church of Carlstadt.

Dissolution of pastoral relation—

October 1, 1889, between Rev. James Hall and the Church of Garfield.

Ministers dismissed—

December 4, 1888, Rev. Emil W. E. Hering to the Presbytery of New York.

March 5, 1889, Rev. Alexander M. Higgins, to the Presbytery of Newton.

Licentiate dismissed—

November 6, 1888, John H. P. Schweitzer, to the Presbytery of Nassau.

September 17, 1889, Joseph G. Snyder, to the Presbytery of Steuben.

Died—

August 13, 1889, Rev. Thomas Erskine Souper, at Jersey City, aged eighty-one.

Dedication—

November 20, 1888, House of worship of East Side Church of Paterson.

EDWIN A. BULKLEY,
Stated Clerk.

IV. THE PRESBYTERY OF MONMOUTH consists of forty-eight ministers and forty-six churches, and has under its care one licentiate and six candidates.

Ministers received—

April 9, 1889, Rev. Chalmers Martin, from the Presbytery of North Laos. Rev. Wm. C. Alexander, from the Presbytery of New Castle.

July 10, 1889, Rev. S. Edward Young, from the Presbytery of New Brunswick.

October 1, 1889, Rev. William Luke Cunningham, from the Presbytery of New Brunswick,

Licentiates received—

May 14, 1889, Wm. C. Stinson, from the Presbytery of New Brunswick.

September 3, 1889, S. Harper Leeper, from the Presbytery of New Brunswick.

Probationer received—

May 14, 1889, James N. Grace, from the Presbytery of Denver.

Dismissed—

April 9, 1889, Rev. James W. Van Dyke, to the Presbytery of New Brunswick. Rev. James M. Denton, to the Presbytery of Long Island.

September 2, 1889, Rev. Geo. W. McMillan, D.D., to the Presbytery of Dayton.

Installed—

November 9, 1888, Rev. S. G. Webb, as pastor of New Gretna Church.

April 23, 1889, Rev. Wm. C. Alexander, as pastor of Matawan Church.

April 25, 1889, Rev. Chalmers Martin, as pastor of Moorestown Church.

May 14, 1889, Rev. William C. Stinson, as pastor of Manalapan Church.

May 27, 1889, Rev. James N. Grace, as pastor of Keyport Church.

May 28, 1889, Rev. Charles H. McClellan, as pastor of Lakewood Church.

July 10, 1889, Rev. S. Edward Young, as pastor of Westminster Church, Asbury Park.

September 3, 1889, Rev. S. Harper Leeper, as pastor of Mount Holly Church.

Pastoral relations dissolved—

April 9, 1889, between Rev. James M. Denton and Ocean Beach Church. Between Rev. Charles W. Nevin and the Calvary Church, Riverton.

Ordinations—

May 14, 1889, William C. Stinson.

May 27, 1889, James N. Grace.

Licensures—

May 14, 1889, James N. Grace.

October 1, 1889, Frank B. Everitt.

Deaths—

December 26, 1888, Rev. Wm. H. Reid, at Cairo, Egypt, in the fiftieth year of his age.

BENJAMIN S. EVERITT,
Stated Clerk.

V. THE PRESBYTERY OF MORRIS AND ORANGE consists of fifty-three ministers and forty-one churches, and has under its care two chapels, one licentiate and four candidates.

Minister received—

January 15, 1889, Rev. Henry A. Harlow, from the Presbytery of Hudson.

Licentiate received—

April 9, 1889, Samuel J. McClenaghan, from the Presbytery of Westminster.

Licenses conferred—

April 19, 1889, Lewis B. Paton, George Reynolds.

Ordination—

May 9, 1889, Licentiate Samuel J. McClenaghan.

Installations—

January 22, 1889, Rev. Henry A. Harlow, over the Second Church of Mendham.

May 9, 1889, Rev. Samuel J. McClenaghan, over the Church of Pleasant Grove.

Dissolutions of pastoral relations—

April 9, 1889, between Rev. James M. Anderson and the Church of New Vernon. Between Rev. Arthur C. Dill and the Church of Mt. Freedom.

Ministers dismissed—

December 13, 1888, Rev. J. Hall McIlvaine, to the Presbytery of New York.

April 9, 1889, Rev. James M. Anderson, to the Presbytery of Bismarck.

May 9, 1889, Rev. Charles E. Hoyt, to the Fairfield West Conso-
ciation of Connecticut.

Licentiate dismissed —

June 4, 1889, George Reynolds, to the Presbytery of Grand Rapids.

Deaths —

November 30, 1888, Rev. Edward D. Bryan, at Carbondale, Pa., aged seventy-six.

March 20, 1889, Rev. Alfred Yeomans, D.D., at Orange, N. J., aged fifty-nine.

WILLIAM F. WHITAKER.

Stated Clerk.

VI. THE PRESBYTERY OF NEWARK consists of forty-nine ministers and twenty-seven churches, and has under its care twelve candidates.

Ministers Received—

November 19, 1888, Rev. Lewis Lampman, from the Presbytery of Nassau, N. Y.

October 2, 1889, Rev. Lyman W. Allen, from the Presbytery of St. Louis. Rev. Pleasant Hunter, Jr., from the Suffolk West Association of Congregational Ministers, Mass.

October 17, 1889, Rev. Thomas C. Easton, D.D., from the Newark Classis, Reformed Church.

Ministers Dismissed—

May 13, 1889, Rev. Frederick B. Hanle, to the Presbytery of Jersey City,

October 17, 1889, Rev. Thomas C. Easton, D.D., to the Presbytery of San Francisco.

Licenses Conferred.

April 3, 1889, Alfred Nicholson.

October 2, 1889, Hermann A. Axmann.

Pastoral Relations Dissolved—

December 23, 1888, Rev. William T. Findley, with the Central Church, Newark.

June 5th, 1889, Rev. Joseph W. Porter, with the Woodside Church, Newark.

Installations—

November 22d, 1888, Rev. Lewis Lampman, as pastor of High Street Church, Newark.

October 3, 1889, Rev. Pleasant Hunter, Jr., as pastor of the Second Church, Newark.

October 17th, 1889, Rev. Lyman W. Allen, as pastor of the South Park Church, Newark.

Ordained—

June 7, 1889, Alfred Nicholson, *sine titulo*.

Church Organized—

October 14, 1889, Fifth Avenue Church, Newark.

Died—

May 22, 1889, Rev. James P. Wilson, D.D., in Newark, in the eighty-first year of his age.

July 22, 1889, Rev. Edward E. Rankin, D.D., in Newark, in the sixty-ninth year of his age.

WILLIAM T. FINDLEY,
Stated Clerk.

VII. THE PRESBYTERY OF NEW BRUNSWICK consists of sixty-three ministers and thirty-four churches, and has under its care one licentiate and thirty-nine candidates.

Ministers received from other Presbyteries—

January 29, 1889, Rev. George H. Ingram, from Presbytery of Lackawanna. Rev. D. Stuart Moore, from Presbytery of Lehigh.

April 23, 1889, Rev. James W. Van Dyke, from Presbytery of Monmouth. Rev. Phineas B. Van Syckel, from the Presbytery of Philadelphia North.

July 1, 1889, Rev. Benjamin G. Van Cleve, from the Presbytery of Steuben.

Ministers dismissed to other Presbyteries—

May 29, 1889, Rev. Edward Snyder, to Presbytery of Buffalo.

June 25, 1889, Rev. Samuel Edward Young, to Presbytery of Monmouth.

September 9, 1889, Rev. Harrison Clarke, to Presbytery of Council Bluffs. Rev. William Luke Cunningham, to Presbytery of Monmouth.

Ordinations, sine titulo—

April 23, 1889, Samuel L. Irvine, José M. Lopez Guillen, Evander B. McGilvary, and Samuel E. Young.

Pastoral relations dissolved—

October 16, 1888, Rev. James B. Macool, with Kingston Church.

January 29, 1889, Rev. Isaac M. Patterson, with Milford and Holland.

September 9, Rev. Harrison Clarke, with Amwell Second.

Pastoral relations constituted—

February 13, 1889, Rev. George H. Ingram, with Trenton Fifth.

February 20, 1889, Rev. D. Stuart Moore, with Hamilton Square.
 July 11, 1889, Rev. Benjamin G. Van Cleve, with Milford and
 Holland.

Candidate received on certificate—

April 23, 1889, James W. Doughty, from Presbytery of Chicago.

Candidates received on examination—

April 9, 1889, Henry M. Moore.

April 23, 1889, James Anderson Beattie, Charles Rosenbury Erd-
 man, William J. Fitz Simmons, Paul Albert Houghtaling, Wil-
 liam Alexander Kinter, Hugh Miller, Donald McColl, Irvine
 McColl, John Sinclair Roberts, Frank L. Fraser, Robert W.
 Mason, Edward B. Miller, Robert H. Milligan.

June 25, 1889, Charles C. Hall, Alvin John Hall.

Licensures—

April 23, 1889, James A. Beattie, Alvin Blackwell, William H.
 Bradley, Paul A. Houghtaling, Samuel L. Irvine, William
 Alexander Kinter, José M. Lopez Guillen, Evander B. McGil-
 vary, William C. Stinson, Samuel E. Young.

Candidates dismissed to other Presbyteries—

June 12, 1889, Frank Hyatt Smith, to Presbytery of Albany.

October 2, 1889, Charles B. Williams, to Presbytery of Redstone.

Licentiate dismissed to other Presbyteries—

April 23, 1889, William C. Stinson, to Presbytery of Monmouth.
 Alvin Blackwell, to Presbytery of New Castle.

June 7, 1889, James A. Beattie, to Presbytery of Toronto, Canada.

July 12, 1889, William Alexander Kinter, to Presbytery of Alle-
 gheny.

July 23, 1889, S. Harper Leeper, Jr., to Presbytery of Monmouth.

October 2, 1889, Paul Albert Houghtaling, to Presbytery of Mon-
 mouth.

Ministers deceased—

November 11, 1888, Rev. George Hale, D.D., at Frankford, Phila.

January 12, 1889, Rev. Alexander T. McGill, D.D., at Princeton.

September 20, 1889, Rev. Samuel M. Hamill, D.D., at Trenton.

A. L. ARMSTRONG.

Stated Clerk.

VIII. THE PRESBYTERY OF NEWTON consists of thirty-four ministers and thirty-seven churches, and has under its care five candidates.

Ministers received—

October 17, 1888, Rev. B. Fay Mills, from the Presbytery of Champlain.

December 10, 1888, Rev. Walter H. Ayers, from the Presbytery of Chicago.

April 9, 1889, Rev. Alexander McS. Higgins, from the Presbytery of Jersey City. Rev. Joseph C. Cromack, from the Presbytery of Nassau.

June 10, 1889, Rev. Albert L. Kelley, from the Presbytery of Philadelphia North. Rev. E. Morris Fergusson, from the Presbytery of Philadelphia.

Ministers dismissed—

July 12, 1889, Rev. R. Hamill Davis, Ph.D., to the Presbytery of Northumberland.

September 24, 1889, Rev. Samuel W. Boardman, D.D., to the Presbytery of Union.

October 2, 1889, Rev. Joseph H. Dulles, to the Presbytery of New Brunswick.

Pastoral relations constituted—

November 15, 1888, Rev. I. Davison Decker, pastor of the Church of Harmony.

December 10, 1888, Rev. Walter H. Ayers, pastor of the Second Church of Belvidere.

April 24, 1889, Rev. Joseph C. Cromack, pastor of the First Church of Wantage. Rev. Alexander McS. Higgins, pastor of the Second Church of Wantage.

June 13, 1889, Rev. Albert L. Kelley, pastor of the Church of Musconetcong Valley.

June 16, 1889, Rev. E. Morris Fergusson, pastor of the First Church of Phillipsburg.

Pastoral relations dissolved—

April 14, 1889, Rev. Thornton A. Mills, Ph.D., with the Church of Asbury.

July 28, 1889, Rev. R. Hamill Davis, Ph.D., with the Church of Delaware.

August 24, 1889, Rev. Samuel W. Boardman, D.D., with the Church of Stanhope.

Candidates received on examination—

October 1, 1889, Willard Stires.

October 2, 1889, John VanNess.

E. CLARKE CLINE,
Stated Clerk.

IX. THE PRESBYTERY OF WEST JERSEY consists of forty-five ministers and forty-seven churches, and has under its care five candidates.

Ministers received—

- December 6, 1888, Rev. James B. Macool, from the Presbytery of New Brunswick.
 January 29, 1889, Rev. George C. Bush, from the Presbytery of Lansing.
 April 16, 1889, Rev. David Stevenson, D.D., from the Presbytery of New York.
 June 25, 1889, Rev. Isaac W. Davenport, on the return of his certificate.

Installations—

- December 20, 1888, Rev. James B. Macool, over the Third Church of Camden.
 April 18, 1889, Rev. David Stevenson, D.D., over the Church of Gloucester City.

Dissolutions of pastoral relations—

- January 29, 1889, between Rev. Henry E. Thomas and the Church of Greenwich.
 February 18, 1889, between Rev. Marcus A. Brownson and the First Church of Camden.
 April 16, 1889, between Rev. Henry F. Mason and the Second Church of Cedarville. Between Rev. Marvin Custer and the Church of Elmer.

Ministers dismissed—

- January 22, 1889, Rev. James A. McGowan, to the Presbytery of Hudson.
 February 18, 1889, Rev. Marcus A. Brownson, to the Presbytery of Detroit.
 April 16, 1889, Rev. Marvin Custer, to the Presbytery of Lackawanna. Rev. Alexander S. Vaughan, to the Presbytery of Hudson.

Church organized—

- January 22d, 1886, Liberty Park, Camden.

HENRY REEVES.
Stated Clerk.

STANDING RULES OF THE SYNOD.

- I.—The Synod shall meet annually, on the third Monday of October, at 3 o'clock P.M., unless otherwise ordered.
- II.—The Stated Clerk shall cause a notice of the time and place of meeting to be published in the religious papers most current in the Synod, at least three weeks prior to the time of meeting.
- III.—The officers of Synod shall be a Moderator, a Stated Clerk, who shall also be Treasurer, an Enrollment Clerk, and a Temporary Clerk.
- IV.—The Moderator and Temporary Clerk shall be elected annually, the Enrollment Clerk and the Stated Clerk and Treasurer shall hold office during the pleasure of Synod.
- V.—The election of officers shall be by ballot, unless otherwise ordered.
- VI.—It shall be the duty of the Stated Clerk to lay on the Moderator's table, at the opening of the Synod, a docket of business ; to make and preserve a correct transcript of the proceedings of Synod ; to file and preserve all important papers coming into possession of Synod ; to furnish certified copies of minutes to those properly entitled to them ; to conduct the correspondence of the Synod ; to transmit to the General Assembly the Statistical Report, a copy of the Narrative and the records of Synod. Under his direction, the minutes of the annual meeting of the Synod shall be published, and a copy sent to every Minister, and to the Session of each vacant church.
- VII.—The Enrollment Clerk shall prepare a roll of Synod before the opening. To enable him to do this, all members shall report themselves to him on arrival at the place of meeting. The Enrollment Clerk shall also have charge of the whole subject of Absenteeism. To him reasons for absence or late attendance shall be given, and of him permission to leave shall be obtained.
- VIII.—The Temporary Clerk shall make the minutes of the proceedings from day to day, and deliver them to the Stated Clerk, on the adjournment of Synod.

IX.—The Treasurer shall receive and disburse all funds of the Synod, and render an itemized account at each annual meeting.

COMMITTEES.

X.—The Committees of Synod shall be divided into three classes, viz. : Standing, Permanent and Special.

STANDING COMMITTEES.

The STANDING COMMITTEES, to be appointed by the Moderator at each annual meeting, shall be as follows :

1. ON BILLS AND OVERTURES, seven members—four Ministers, three Ruling Elders.

2. JUDICIAL COMMITTEE, seven members—four Ministers, three Ruling Elders.

3. ON RECORDS OF PRESBYTERIES, three members—two Ministers, one Ruling Elder.

4. ON MINUTES OF GENERAL ASSEMBLY, three members—two Ministers, one Ruling Elder.

5. ON NARRATIVE, three members—two Ministers, one Ruling Elder.

6. ON FINANCE, two Ruling Elders.

XI.—The Committee of Arrangements shall consist of all the Presbyterian Pastors and one Ruling Elder from each church in the place where the Synod meets, together with the Stated Clerk of the Synod - the Pastor of the church in which the Synod meets to be Chairman. This Committee will provide accommodations for the Synod, suggest hours of meeting and adjournment, arrange for public services, and the persons to conduct them.

XII.—The Committee on Finance shall audit the Treasurer's accounts, and apportion to the Presbyteries the amount required for contingent expenses.

PERMANENT COMMITTEES.

XIII.—THE PERMANENT COMMITTEES of the Synod shall be as follows :

1. ON HOME MISSIONS AND SUSTENTATION, three members—two Ministers, one Ruling Elder.

2. ON FOREIGN MISSIONS, three members—two Ministers, one Ruling Elder, together with an additional Minister and Ruling Elder from each Home Presbytery.

3. ON EDUCATION, three members—two Ministers, one Ruling Elder.

4. ON PUBLICATION AND SABBATH-SCHOOL WORK, seven members—four Ministers, three Ruling Elders.

5. ON CHURCH ERECTION, three members—two Ministers one Ruling Elder.

6. ON AID FOR COLLEGES AND ACADEMIES, five members—three Ministers and two Ruling Elders.

7. ON FREEDMEN, three members—two Ministers, one Ruling Elder.

8. ON MINISTERIAL RELIEF, three members—two Ministers, one Ruling Elder.

9. ON SABBATH OBSERVANCE, three members—two Ministers, one Ruling Elder.

10. ON TEMPERANCE, nine members—one member from each Home Presbytery, besides the chairman.

11. ON UNEMPLOYED MINISTERS AND VACANT CHURCHES, eight members—one from each Home Presbytery.

12. ON NECROLOGY, three members—two Ministers, one Ruling Elder.

13. ON SYNODICAL HOME MISSIONS, eight members—one from each Home Presbytery.

14. ON SYSTEMATIC BENEFICENCE, eight members—one from each Home Presbytery.

XIV.—The Permanent Committees shall each report to Synod annually, upon the matters assigned to them, and recommend suitable action to be taken by Synod in relation thereto.

XV.—The Necrological Committee shall present, at the annual meeting, brief obituary notices of all Ministers of Synod who have deceased during the Synodical year.

- XVI.—Each Presbytery belonging to the Synod shall send a written Narrative of the State of Religion within its bounds, to the Synod's Committee on Narrative, at least one week previous to the stated meeting of Synod.
- XVII.—The Sacrament of the Lord's Supper shall be administered at each stated meeting of the Synod, under the superintendence of the retiring Moderator or the Minister presiding in his place, at such time and place as the Committee of Arrangements shall designate.
- XVIII.—The last two hours of the afternoon session, and the whole of the evening session of the second day of Synod's meeting, shall be devoted to the subject of Benevolence and Church Work. The Committee on Systematic Beneficence shall cooperate with the Committee of Arrangements in selecting topics and speakers for the occasion, and the said evening session shall be devoted exclusively to popular addresses.
- XIX.—All notices of, or calls for, meetings of Presbyteries or Committees, and all resolutions, shall be in writing and read by the Clerk.
- XX.—The rules for Judicatories adopted by the General Assembly shall be the rules of Synod, so far as they apply.
- XXI.—These rules may be amended or repealed by a two-thirds vote, but if notice of a proposed change has been given at a previous stated meeting, a majority may amend or repeal; and any one of these rules may be temporarily suspended by a majority vote.

PERMANENT COMMITTEES.

Home Missions and Sustentation.

REV. ALEXANDER H. YOUNG, REV. WILLIAM H. BELDEN,
ELDER CHARLES A. DE WITT.

Foreign Missions.

REV. CHARLES K. IMBRIE, D.D.,
REV. ABRAHAM GOSMAN, D.D., ELDER WILLIAM RANKIN,
REV. JOHN W. TEAL, D.D., ELDER E. W. MARTIN,
REV. PHILO F. LEAVENS, D.D., ELDER CHARLES A. DE WITT,
REV. EDWARD B. HODGE, ELDER H. CHURCHMAN,
REV. WILLIAM F. WHITAKER, ELDER HENRY E. SIMMONS,
REV. J. LESTER WELLS, ELDER DAVID F. NICHOLS,
REV. WILLIAM SWAN, ELDER BARKER GUMMERE,
REV. HENRY S. BUTLER, D.D., ELDER DAVID R. HULL,
REV. WILLIAM H. BELDEN, ELDER H. O. HILDEBRAND.

Education.

REV. FREDERIC R. BRACE, ELDER JOHN A. ANDERSON.

Publication and Sabbath-School Work.

REV. BENJAMIN S. EVERITT, ELDER JEREMIAH BAKER,
REV. HUGH B. MAC CAULEY, ELDER FRANKLIN DYE,
REV. ROBERT J. BURTT, ELDER JOHN B. PUDNEY.
REV. J. LESTER WELLS,

Church Erection.

REV. JOHN A. LIGGETT, D.D., REV. JOHN CROWELL, D.D.,
ELDER JOSEPH ALWARD.

Ministerial Relief.

REV. WILLIAM T. FINDLEY, D.D., REV. JOSEPH M. MC NULTY, D.D.,
ELDER F. WOLCOTT JACKSON.

Free-men.

REV. ALBERT ERDMAN, D.D., REV. BENJAMIN T. PHILLIPS,
ELDER A. D. HOPE.

Aid for Colleges and Academies.

REV. HENRY C. CAMERON, D.D., ELDER CHARLES H. LANGDON,
REV. OLIVER A. KERR, ELDER JEREMIAH H. HALSEY.
REV. WILLIAM H. BELDEN,

Systematic Beneficence.

REV. THEODORE F. WHITE, D.D., REV. JOSHUA B. GALLAWAY,
REV. JOSEPH G. SYMMES, D.D., REV. HARRY L. JANEWAY,
REV. ISAIAH B. HOPWOOD, REV. ROBERT A. BRYANT,
REV. WALTER A. BROOKS, ELDER EDWARD P. TENNEY.

Temperance.

REV. WILLIAM E. HONEYMAN, *Chairman.*

REV. JOHN WOODBRIDGE, D.D., REV. EDWIN A. BULKLEY, D.D.,
REV. WILLIAM T. FINDLEY, D.D., REV. E. R. CRAVEN, D.D.,
REV. J. G. SYMMES, D.D., REV. J. DEHART BRUEN,
REV. WM. BOYD, ELDER J. B. TALLMAN.

Necrology.

REV. ALANSON A. HAINES, REV. JOHN GILLESPIE, D.D.,
ELDER S. H. PENNINGTON, M.D.

Synodical Home Missions.

REV. JOHN DIXON, D.D., REV. J. M. MC NULTY, D.D.,
REV. CHAS. D. SHAW, D.D., REV. ALFRED H. DASHIELL,
REV. ISAAC H. POLHEMUS, REV. WILLIAM THOMSON,
REV. THEODORE F. WHITE, D.D., REV. FREDERIC R. BRACE.

Unemployed Ministers and Vacant Churches.

REV. JOHN R. FISHER, REV. WILLIAM T. FINDLEY, D.D.,
REV. SAMUEL PARRY, REV. LEWIS W. MUDGE, D.D.,
REV. GEORGE SLUTER, REV. E. CLARKE CLINE,
REV. A. H. DASHIELL, REV. ALLEN H. BROWN.

Sabbath Observance.

REV. GEO. S. MOTT, D.D., REV. GEORGE SWAIN, D.D.

Work Among Germans.

REV. ALBERT ERDMAN, D.D., ELDER DAVID B. IVISON,
REV. JOSEPH S. VAN DYKE, D.D., ELDER D. L. WALLACE.
REV. JOHN GILLESPIE, D.D.,

Trustees of Synod.

REV. ROBERT AIKMAN, D.D., REV. E. R. CRAVEN, D.D.,
REV. CHARLES K. IMBRIE, D.D., REV. A. GOSMAN, D.D.,
REV. HUGH SMYTHE, REV. WILLIAM THOMSON,
REV. A. H. DASHEILL. REV. ALLEN H. BROWN,
HON. AMZI DODD.

MODERATORS SINCE THE REUNION.

DATE	PLACE OF MEETING	MODERATOR.	PRESBYTERY.
June 21, 1870	Elizabeth, .	Rev. Jona. F. Stearns, D.D., .	Newark.
Oct. 18, 1870	Morristown, .	Rev. Charles K. Imbrie, D.D., .	Jersey City.
Oct. 17, 1871	Bloomfield, .	Rev. Robert Aikman, D.D., . .	Morris & Orange.
Oct. 15, 1872	Trenton, . .	Rev. Samuel Miller, D.D., . .	Monmouth.
Oct. 21, 1873	Washington,	Rev. J. H. McIlvaine, D.D., .	Newark.
Oct. 20, 1874	Camden, . .	Rev. J. M. McDonald, D.D., .	New Brunswick.
Oct. 19, 1875	Orange, . . .	Rev. William C. Roberts, D.D.,	Elizabeth.
Oct. 17, 1876	Elizabeth, . .	Rev. Thomas McCauley, . . .	Newton.
Oct. 16, 1877	Newark, . . .	Rev. E. Kempshall, D.D., . . .	Elizabeth.
Oct. 15, 1878	Morristown, .	Rev. William Bannard, D.D., .	West Jersey.
Oct. 21, 1879	Trenton, . .	Rev. A. Gosman, D.D.,	New Brunswick.
Oct. 19, 1880	Bridgeton, .	Rev. Charles E. Knox, D.D., .	Newark.
Oct. 18, 1881	Asbury Park,	Rev. Joseph G. Symmes, D D.,	Monmouth.
Oct 17, 1882	Hackettstown	Rev. Alfred Yeomans, D.D., .	Morris & Orange.
Oct 16, 1883	Orange, . . .	Rev. E. A. Bulkley, D.D, . .	Jersey City.
Oct. 21, 1884	Elizabeth, . .	Rev. S. M. Hamill, D.D,	New Brunswick.
Oct. 20, 1885	Atlantic City,	Rev. Allen H. Brown,	West Jersey.
Oct. 18, 1886	Camden, . .	Rev. William Thomson,	Newton.
Oct. 17, 1887	Asbury Park,	Rev. Frank Chandler, D.D., . .	Monmouth.
Oct 15, 1888	Asbury Park,	Rev. Kneeland P. Ketcham, D.D.	Elizabeth.
Oct 21, 1889	Asbury Park.	Rev. Henry M. Storrs, D D., .	Morris & Orange.

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A true copy of reports and papers
presented to the Synod of New Jersey, Oct 21st
to 23rd 1889. For attestation of Minutes see
p. 34.

Walter A. Brooks, Stated Clerk.

